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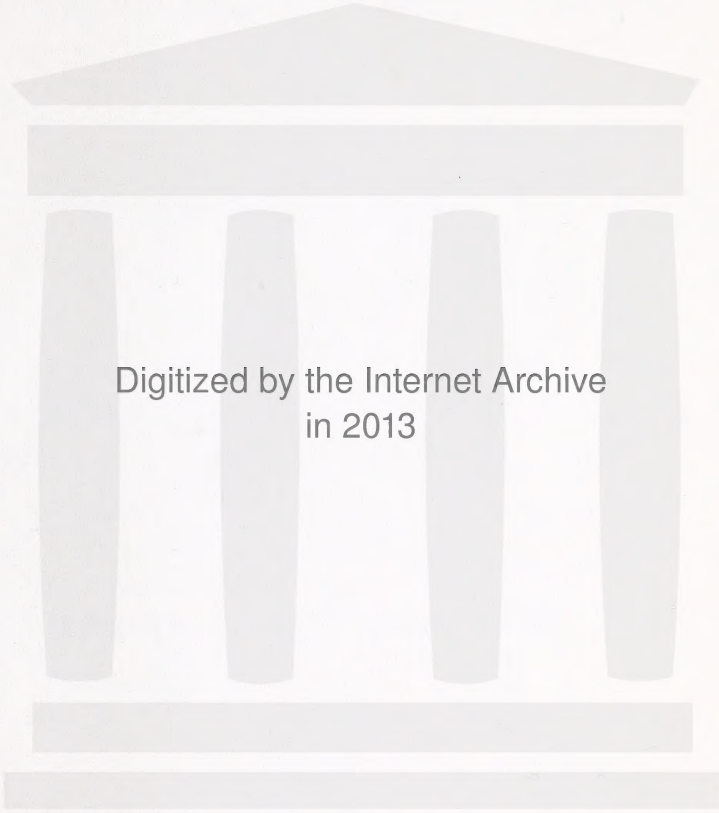
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THE

METHODIST REVIEW.

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5. Sep. 19
1902

(BIMONTHLY.)

VOLUME LXXXV.—FIFTH SERIES, VOLUME XIX.

pt 2. July-Nov
1902.

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NEW YORK: EATON & MAINS
CINCINNATI: JENNINGS & PYE

I 706231

METHODIST REVIEW.

JULY, 1903.

ART. I.—THE BIBLE STORY OF THE FALL.

IT is practically the universal judgment of modern scholarship that Genesis iii is a unity which reaches us, with the possible exception of one or two phrases, from the hand of one writer, and that it belongs to the oldest groundwork of Hebrew literature. No analysis of documents, therefore, or discussion of age is necessary. The meaning of the Hebrew words used is also undisputed, so that no verbal criticism seems called for.

A few preliminary remarks, however, may clear the way to a quicker choice between the various interpretations given of this narrative. In the first place, recent archæological discoveries either rule out of consideration or throw a heavy burden of proof upon several of the old derogatory interpretations. It is no longer possible to think of the Hebrew author or compiler of this Genesis narrative as being a primitive man. He lived at the end, not at the beginning, of the ages. His type of thought and his view-point are not to be reached by a psychological study of such specimens of later humanity as have been so attractive to Mr. Tylor and Sir John Lubbock, but rather by an examination of the views of his neighbors living in Syria, Mesopotamia, and Egypt at that time and by a study of his own racial and national development. I have recently described elsewhere the early intercourse between the Hebrews and other ancient peoples, showing that from the earliest his-

toric times Palestine had been peculiarly influenced by other nations, being the meeting place of the culture of the entire ancient world.* There is no proof that this intercourse ceased when the Hebrews entered the land. If their recorded memories can be trusted at all, the ancestors of this people had been men of property, accustomed to live in cities; men who bought graves, and homes, and who had such leadership that they could actually conquer a home in Palestine for themselves from such mighty antagonists as we now know the Hittites and Moabites to have been, quickly found a monarchy there which commanded notice and respect immediately among foreign nations, and speedily originate a literature which even to this day is stirring the whole civilized world to admiration. If the Hebrews were at any historic period less civilized than their neighbors it becomes quite a task to explain why the best laws, the best religious faiths, and the best literary productions that have come down to us have come from the least civilized of all those ancient peoples. It is now seen by all archæologists that the great original works which formed the basis of the Pentateuch and the early prophecies are not copies, or even imitations, of the literary forms or contents with which the Israelites were or had been surrounded. There is an individuality about these as marked as in any nation, at any era. And it is a surprising thing that the very first scrap of prophetic literature that comes to us comes not from the hand of a professional scribe, living in the capital, but from a rustic, living in a little country village; and yet this is written in elegant Hebrew, showing a remarkable acquaintance with the international complications, religious ideas, and habits of thought among the neighboring nations, and takes for granted a well-established conception of national history and a well-formed body of religious and moral principles. That Amos was such as he was proves that anterior to Amos there were religious culture, law, centuries of training, settled customs, and a

*The Homiletic Review, August, 1901; August, 1902.

reading public. His views of God and of his moral government, his ethical system, as well as his acquaintance with the past history of his own and neighboring countries—with which he takes it for granted that his hearers are also acquainted—all point to Amos as at the culmination of a national civilization and not at its genesis. This can be said with equal assurance of the author of this chapter (Gen. iii). If there is a basis of ancient myth utilized in this narrative, as Gunkel seems to have abundantly proved, it has nevertheless been worked over and moralized upon until it has been completely transformed from its original purpose and meaning.

This narrative did not arise in the culture period of mythical creations. A myth ceases to be a myth when worked over for pedagogical purposes—otherwise this objectionable word could be applied to various chapters of New Testament apocalypse as truly as to these early chapters of the Old Testament. I object to the word, in this connection, not only because in the common thought it is synonymous with something false, but because it is not in accordance with the Hebrew spirit. While the natural and supernatural were never well distinguished by the Hebrews, yet from everything which they have written we can conclude that they never personalized the elements as did other nations. Their monotheistic faith, which appears with them when we first see them, was totally antagonistic to such myths. Indeed, as Gunkel well points out, man had not only ceased to be a myth maker, but had long ceased to be a nomad and had become a tiller of the soil, and several of the pains of civilization had come upon the race, before this narrative could have been originated or adopted by the Hebrews. Even Gunkel has not drawn out this argument sufficiently. From this narrative itself it is evident that when it became a part and parcel of the accepted Hebrew tradition that people must not only have been monotheistic but monogamous, and so far advanced in civilization that the man, not the woman, is thought of as the tiller of the

soil. Anyone acquainted with primitive oriental life will perceive the significance of this suggestion.

Therefore, while there may have been an original myth, now lost, in the hands of this Bible writer, yet, if so, because of his deep meditation and reflection, and his thoroughly Hebrew monotheistic spirit, he has completely transformed it from its original purpose and used it merely as illustrative material; just as the writer of the first chapter makes vivid his narrative by a side look at Tiamat as chaos and Job glorifies the almighty Jehovah by making him the real and easy conqueror of the ancient dragon with whom Marduk struggled so fiercely.

The second preliminary observation has to do with the style of this narrative. I think it is Shailer Mathews who has remarked that the modern Palestinians talk in tropes. That is no truer of them than of their more ancient relatives. The most ancient speech of man was undoubtedly a picture language. Every oriental language has an alphabet or syllabary composed of pictures. When illuminated and interpreted by the oriental imagination, the house, the camel, the girdle, a row of temple columns, wings and horns and coiling snakes all received a new and lofty meaning. As Detzel has said, "Man can only think of God and the highest spiritual realities in pictures." This is true of deeply spiritual or poetical natures in every age. Birds and animals, rivers and seas, appear everywhere in Dante and Goethe, in Carlyle and Tennyson, in this symbolic sense. So the beasts and reptiles on the earth, and the stars and planets in the sky, all spoke to the ancients of mysterious spiritual truths. Every ancient sanctuary was a moral picture lesson to all who saw it. It is now known that these sanctuaries were so similar in Palestine, Egypt, and Babylonia—as also the symbolic colors and dress and ritual—that all oriental strangers visiting Jerusalem could have been able to read much of the religion of Jehovah simply from this picture lesson in stone. It need not surprise anyone, therefore, to find that the picture story of the fall of man finds

some sort of a counterpart the world over. Go to Persia and we can hear the story that the first parents of the race lost their happiness because of the fruit they ate. Open the Scandinavian Eddas and we may read of the apples of immortality which beguiled the first mother of man. Read the old Assyrian and Babylonian tablets and we find frequent mention of sacred trees and symbolic serpents. The greatest foe of the gods is Tiamat, represented as a seven-headed serpent, while another is called the "destroyer of the dwelling place of life." It was a demon in the form of a serpent that seized and carried away the plant of life which Gilgamesh, after passing over the waters of Death, had received from his far-away ancestors there. Boscawen even thinks he has found a text which explicitly mentions the eating of the fruit by the first man, and certainly in the story of Adapa there is a curious and unmistakable likeness to that of the Hebrew Adam, notwithstanding the even greater difference. The Berlin Museum cylinder ought also to be mentioned on which the picture of a tree from which two clusters of fruit are hanging may be seen, with two individuals (presumably a man and woman) sitting near, while behind one of these a serpent uprears itself. A somewhat similar picture may be found on a very ancient Phœnician vase from Cyprus; and on another Chaldaic seal, lately discovered, is to be seen a fleeing serpent pursued by a deity. The Babylonian words used in this account together with all these pictorial connections give sharper point to the impression that the serpent, fruit, etc., possessed a symbolic meaning well known, probably, to all the ancient world at the time this account was written; for it will not be forgotten that it is now proved, from the Tel-el-Amarna tablets and elsewhere, that Babylonian myths were being copied in Egypt and read in Palestine centuries before this account, as we possess it, was penned. Demons in serpent forms appear all through the ancient literatures. No doubt, as Gunkel shows, the snake originally was a demon. The Book of the Dead, of Egypt, is full of an excessive use of

symbolic language in which the serpent appears most frequently (for example, chapters xxxiii, xxxix, and cviii). The fortieth chapter recounts the repulse of the great serpent (Darkness), the eater of the ass (Sun). Chapter lxxxvii contains the cry of the soul which seeks deliverance: "I am the serpent, son of the Earth; I go to bed and am brought forth renewed, rejuvenated, each day." This undoubted symbolic use of physical forms is seen clear down to the Middle Ages, and in English cathedrals I have noticed St. Mark carrying a lion in his arms, Satan represented as a dragon, the Holy Spirit as an eagle, and Christ as a panther. Everyone understands that the later use was not literal, yet sometimes among moderns as among the classical Greeks it is supposed that, when an Egyptian king of the eighteenth or nineteenth dynasty called himself a crocodile or bull, or called his god a hawk or serpent, he actually supposed he was himself related to the quadrupeds and his god also. Instead of this every hieroglyph in ancient Egypt and every strange animal form was packed with symbolic meaning—and so man is still sometimes called "a worm, a moth, a beast, a god." So the Japanese courtier mentions himself as "a stupid vegetable," and so John the Baptist could be called "a burning lamp" and Jehovah "a smoking furnace."

Most of the "advanced school" of modern scholarship have insisted that the serpent mentioned in the Eden story was an ordinary snake and nothing else. But, while the word is, no doubt, the generic word for snake, it is the context and interpretation which must determine whether there is any other hidden meaning beneath this common word, and it is a notable thing to find even Professor Cheyne in his last utterance (*Encyclopædia Biblica*) not only acknowledging that this narrative is not to be understood literally, but arguing that the writer of the Eden story and his readers did not understand it literally; as is proved by the naïve description, the idealism of the narrative, the total disregard of these stories in subsequent Scripture, etc. He well

says: "The writer has no fear of being misunderstood. He knows, and his readers know, that he is not dealing with the everyday world, but with a world in which the natural and supernatural are one." It ought really to be made quite emphatic here that no Old Testament writer refers to this account as if he supposed it to be literally history, and that Jesus and the apostles, while using the narrative for didactic and illustrative purposes, have strangely refrained from treating it as literal history. Even the Pauline Adam, as Beyschlag has seen, is not necessarily a literal Adam, but symbolic; a prototype of universal humanity.

The fact is that those who nowadays most strenuously insist upon this being literal history are those who also insist that it is not *true* history, and that no high spiritual truth was intentionally expressed here by the writer. Insisting upon the bare literality of the account, they freely criticise the barbaric instincts of the author of it. Wellhausen affirms that this crude author was not even attempting to say that Adam and Eve lacked the knowledge of moral good and evil, but only that they lacked the ability to distinguish between physical good and evil, the helpful and the harmful physically. The author never intended that this narrative should have a moral significance, but only meant to show that primitive man lacked that knowledge which we call experience and culture. It was an attempt to exalt the natural state of irresponsible childhood as against the condition of civilized man. But this theory—developed, I fear, chiefly because of the hypothesis that moral questions and distinctions could not have been interesting to primitive minds so semibrutish as early mankind was supposed to possess—grows less and less probable the farther our discoveries extend into the past. The deeper the spade of the excavator goes the more astonished do our explorers become at the revelations of mental strength and the evidence of moral questionings among those early specimens of the genus homo. One of the most popular of these writers who accept the bare literality of the account insists

very strongly that the tree was not placed in the garden as a test of man's free will, but says, "Evidently the tree was called the tree of the knowledge of good and evil because it (that is, its fruit) possessed, according to the view of the Bible writer, the property of imparting the capacity for making moral distinctions;" that is, moral capacity and moral consciousness were obtained, according to the Bible writer, when he ate the fruit. Now, this theory I believe to be as objectionable and unsatisfactory as any theory can well be. It plainly affirms that this Bible writer guessed at a solution of a great problem and guessed wrong; he was entirely mistaken in his attempted history of the origin of man's moral nature; it was but the crude thinking of some primitive creature who could not think straight. This theologian begs the question by taking for granted that the aim of the author was to describe the origin of the moral nature instead of a test of the moral nature. He acknowledges that, according to his theory, there is no reason why the tree of the knowledge of good and evil should have been introduced into the story at all. He supposes it was introduced because the writer had seen it in the myths of other nations. But to form a theory of what an author means who makes one of the chief elements of the story meaningless is to build on the air. If the author supposed that God wanted the first pair to remain as children, without moral capacity, what possible object could there be in placing the tree of the knowledge of good and evil in the garden? None whatever. According to this theory it was a meaningless, needless temptation. Its presence cannot be explained, while retaining the high religious value of the account, unless it were a test of moral character, placed there for their moral development. Nor is that all. Why is God represented as objecting to humanity receiving a moral nature? and why is this best gift that man possesses proclaimed as a gift of the serpent instead of God? and why are these people punished by Jehovah for an act which, according to this theory, they committed before they were morally responsible? For

these theorists acknowledge that the eating of the fruit was not sin, since, until they ate, they possessed no moral nature. The first act after receiving a moral nature was an act of obedience—making themselves girdles—while the first sin, according to such of these theologians as carry their premises to logical results, was Adam's attempt to excuse himself and escape punishment for doing an act for which, according to the theory, he was not responsible. Such a theory as this not only robs the narrative of a worthy purpose and introduces heathen myths without a reason, but puts into this story a meaning derogatory to God himself; claiming, as an excuse for this, that the Bible writer was not sensitive on moral questions, could not himself discern correctly between good and evil, and therefore did not see any harm in deception—whether in God, or man, or the serpent—nor any injustice in God's imposing a penalty upon a man morally innocent.

This account, according to these critics, is neither a record of facts nor a moral allegory. It does not teach man's corruption but God's injustice. It does not teach the fall of man but his elevation to the stature of a moral being. It does not teach a truth; it is a poor and erring guess in the wrong direction. We hold that—whatever may have been the questions as to the original posture of the snake, or as to conditions of conception or manual labor which may have entered into the original story, legend, or myth—at the time when it became a part of Holy Scripture it was designed to answer this profound question: "What was the origin of human sin?" The answer which the Genesis writer gives to this question is the profoundest ever given, the philosophy of the nineteenth and twentieth centuries being the witness: human sin does not come through the arbitrary will of God, but is the product of man's free will. Granting this, how puerile and unworthy are the superficial criticisms of the way the story of the first sin is told. So far as the root meaning of the narrative is concerned, it does not matter whether this is considered as a literal narrative of events

or as a figurative narrative—a parable such as Jesus told—or as a symbolic picture of the first paradise just as St. John's Revelation contains a symbolic picture of the second paradise. No one to-day thinks of heaven as a literal city, with walls and gates, in which literal earthly gold is used for paving stones and a literal tree of life bears twelve kinds of fruit; into which city exactly twelve thousand have been gathered out of each tribe of Israel and where the Everlasting Father sits on a literal throne beside a Lamb with a sword in his mouth. The writer of that picture never thought of it as literal. He sought to vividly present a symbolic picture so representing the glory, safety, beauty, and joy of heaven that all nations, ignorant and wise, should be impressed by it. And this, I think, is a picture story. These are not literal botanical trees and fruit, this is not an ophidian reptile without feet, but the whole is a picture story actually true; just as that picture of the heavenly paradise will be proved gloriously true: actual history in the husk of symbolism. We may not be able to understand all of the one or the other. One is away back in a past that we cannot conceive perfectly, the other an oriental conception of a sublime destiny yet to be realized; but in both cases, doubtless, the pictures that are given are far better than an abstract statement of literalities. Only as a picture story can any narrative be transmitted by the memory through many succeeding ages, or a knowledge of it be grasped by the masses of the common people after it has been committed to writing. Therefore, whether this be literal history, as the Fathers thought, or a philosophical or theological parable, as we think, it was wise pedagogy to so write it.

Again I must call attention to the fact that the conditions of the times when this account arose were such that it is not necessary to eliminate a deep spiritual meaning from the picture. Gunkel has wisely said of all these Genesis stories, "Modern exegesis is called to the task of reading between the lines in the Scripture narratives the spiritual

which the narrator did not expressly utter;" and once more I would insist that, if this narrative of the serpent and the fruit is to be called, as Gunkel calls it, a "psychological masterpiece," or if we are to say with Holzinger, "It is perfectly wonderful, the knowledge of the heart of man seen in the psychology of the fall," we must consider that a deep religious truth was being taught here. The Semites were not historians, nor philosophers, they were dreamers and seers, very impressionable and full of imagination, who constantly taught the deepest facts of the religious life in the form of picture. No one can believe now that in the eighth or ninth century B. C., when, according to most modern scholars, this account took its permanent form—or even in the fourteenth or fifteenth century, B. C., if that date is preferred—the Hebrew people were not interested in deep religious questions. If so interested they would naturally have expressed their theological views in the form of vivid pictures. These accounts, while not poetry, are yet written in rhythmic style, very different from the ordinary everyday narrative, and were quite understood by the writers and readers to contain profound spiritual revelations. Not only in modern poetry but in common oriental speech it is most natural and beautiful to speak of God talking and working and resting and of his voice walking in the garden—or of man listening to the sound of his tread there. All this is just as figurative as the account of the talking serpent or the talking ass, and no more so, though in the Eden narrative everything is so naïve that no explanation is offered of the talking serpent as in the other case mentioned. The fact is, as Beyschlag has pointed out, that when Paul repeats the story of paradise he describes it as his own experience, saying that he was once innocent, being ignorant of any law, but when the law came he died; for sin, taking occasion by the commandment, deceived him and by it slew him. The race as a whole died in Adam not because of Adam's deed but because of Adam's nature. The story of paradise is universally true because humanity is

everywhere the same. This writer is an ancient Bunyan, writing out of his own experience the wanderings of man (Adam) the pilgrim, and describing most picturesquely and vividly the way in which sin assails human nature and conquers it. It was for this reason that J. G. Fichte, the most profound philosopher of Germany, could say of this Genesis account, "It contains the profoundest and the loftiest wisdom and presents those results to which all philosophy must at last return." We may not understand fully the meaning of each hieroglyphic used in this picture story, but no one can doubt that the terms used here were understood everywhere at that time as having some spiritual significance. In all ancient traditions and myths a serpent is found representing the evil principle, enemy of God and of mankind, the symbol sometimes of wisdom, sometimes of moral wickedness. And while the conception of Satan did not arise clearly in the Jewish mind until the time of the captivity, there are abundant proofs in Scripture that this principle of evil was believed in by them from the beginning, and it is suggestive that in the Zoroastrian teaching the serpent always stands for the power of darkness and evil and for nothing else.

As to the fruit, that also was a common symbol of sense gratification among the ancients. Life and the production of life always possessed a fascinating influence on the primitive mind. Even phallic worship, which was so common and seems to us so gross, was an attempt to express this respect for the divine action in creation. Lagarde may be right in seeing a reference here to the sex life of the fig tree and even in his attempt to trace a verbal connection between "fig" and *"anu"* (Ego). At any rate, it is now proved that the difference in sex of the date palm was recognized in Babylonian texts as early as this and Deut. i, 39, closely connects puberty and the knowledge of good and evil; while the rabbis thought the snake represented sexual passion and the phrases "they became one flesh" and they "saw that they were naked," etc., are equally suggestive. It really looks as

of this ancient writer took as the typical "first sin" that which is yet the most prevalent and enticing of all. However, this is not essential to the moral interpretation.

We ask, then, what are the main teachings of this account, considering it as a picture story?

Man in the beginning was man, having intellect, conscience, and free will. It is a mistake to speak of this, as Marcus Dods and so many others have done, as the birth of conscience—"they lost Eden, they gained a conscience." Most writers fail to discriminate here between moral faculty, moral consciousness, conscience, and moral function. There is no hint here of the birth of moral faculty, but constantly man's act is regarded as the first and typical exercise of moral function. Man was an innocent creation, pure and good, and with a bias toward the good although having a will free to choose the evil. Free will is one of man's native endowments. But why was free will given? Why not make man unable to sin? Because God wanted to make man, and to be man he must have free choice. Otherwise he could have no praiseworthy goodness, no commendable virtue. Only because of this ability to obey or disobey could he become personally and willingly holy. A virtuous automaton is a misnomer. The elements necessary to any human moral act are, first, intelligence; second, freedom of choice; third, a known law. There is no doubt about the last. As truly as the apostle could say, "I had not known sin but by the law," so truly could he have said, "I had not known virtue but by the law." Not until a law of right is recognized within the heart, or within the Bible, or revealed in nature, can a man become a responsible agent capable of sin or virtue. After the law was given Adam passed from the state of unconscious goodness and innocence to the state of conscious virtue and free obedience. When was the law given? In the day when God said, You must not do this, you may do everything else. The tree of good and evil represents God's perfect law. It is the test of obedience. It stands in the garden to Adam and Eve as the Ten Command-

ments in the Wilderness to the children of Israel. The first verse of the Decalogue represents to them the whole law. This tree of the knowledge of good and evil was the tree of the knowledge of good and evil not because of its fruit but because of its commandments. The kind of tree did not matter, or the kind of fruit; it was the command that made it a tree of the knowledge of good and evil. Any other tree would have done just as well. So the Bible is to us the book of the knowledge of good and evil because of the commands it represents. That was the tree of divine commands and prohibitions which separated and showed the distinction between good and evil. As an old writer has said, "Though Adam had eaten seven apples, if there had been no appropriation or assumption he would not have fallen; as soon as he appropriated the apple as his he fell, even though he had never bitten it." The prohibition was given (and in this picture the tree appears) because only through a test of integrity can man come to his best; only thus can he consciously and willingly obey and please God and win praise for obedience and moral worthiness in obedience. It was not the kind of fruit (whether an apple, as commonly assumed, or, as more likely figured by the original readers, a fig, or date) which was the cause of calamity, but the revolt against the acknowledged law of an acknowledged sovereign. It is plain from all this that the smaller the prohibition the more shameless the sin.

Finally we ask, What are the results of this disobedience, according to the picture story? First, the serpent is cursed. This is sometimes hastily assumed to prove that the narrator considered the serpent as the main enemy of man and prime mover in this rebellion against God. But the whole account shows that the writer had more than a common serpent in mind. He takes it for granted that the head and front of this temptation was a principle of evil that hated God, not a common, slimy snake who could talk Hebrew. Never was diabolism more vividly pictured than here. No one knew better than this early Bible writer and his readers

that it was not a reptile which was interested in man's ruin, but, if any outside agent, an evil spirit. Why, then, was the serpent punished? For the same reason that Jesus afterward cursed the fig tree. Just as in the old legislation the ox who gored a man or the ax that killed a man was destroyed, so in this old picture story was the serpent cursed that he might become a permanent witness, a standing memorial, a living warning against sin and disobedience. Just as the rainbow and circumcision in the old covenant and as baptism and the Lord's Supper in the new covenant were set as signs to the people, so the serpent's posture and its mode of travel were made a sign and symbol of degradation. So that in the moral interpretation of this story the question need not even be raised whether the writer supposed the posture of the serpent to have been imposed upon it for the first time. That question was not in his mind. He simply used the symbol or hieroglyph of moral evil which was familiar to the surrounding nations and to himself. No curse was uttered against the man and woman. They were punished, simply. To the woman there came pain, to the man toil and sweat.

The marked result was upon the sinner. There are many who regard this account, if trustworthy, as recording not the fall but the ascent of man, and that his disobedience, to use the exact words of one of these scholars, was the most fortunate event in human history, although the writer through his own ignorance did not so understand it. Such writers, as we have seen, insist that the Bible writer meant to say that the eating of this fruit brought to Adam his first knowledge of morality; originating in him a moral nature, sharpening his wit so that for the first time he was able to tell good from evil. But the Bible does not say this, and if Adam had been so witless that he was not able to tell good from evil he would not have been guilty or deserving of punishment for his disobedience. Besides, it seems incredible that one who was made in God's image, and was created good (and the Bible writer understands this), would be rep-

resented by this same thoughtful writer as being placed by a just God under a law while yet incapable of understanding the difference between right and wrong, and equally incredible that he would represent man receiving his greatest blessing from his greatest enemy and from disobedience to Jehovah's law. Man does not need to sin to attain the highest knowledge, as Jesus proved and as such a writer must have known. True, the man's eyes were "opened;" that is, he received new knowledge that day—knowledge of ill, sin, shame, and guilt such as can come to only two beings, one the eternal, all-knowing Creator, the other the sinning creature. In this sense Adam became as God when he sinned. He had known the good before, he now knew something of the heinousness and shame of evil. Perhaps he also became like God in this: that when he ate he virtually said, "I acknowledge no master; I acknowledge allegiance to no one;" but the expected blessing did not follow. Knowledge of the bad is not the best knowledge for man to have. If he had not eaten of the stolen fruit he might have had better knowledge. The knowledge of good and evil was not obtained by knowing himself as sinful, but through the law he obtained knowledge of good and evil.

The consequence of the fall, so far as Adam was concerned, is represented by the writer as separation from God, and therefore physical and spiritual decrepitude, which decrepitude is entailed upon his descendants. It is doubtful whether the original writer meant this picture to represent merely the sin of the first man. The word translated Adam in our version is once used by the Jehovist chronicler seemingly in a personal sense, but ordinarily it is the customary word for "man" (or mankind). However he meant it, one thing is certain: this does represent the exact genesis and culmination of sin in man—first man, last man, any man. So that if it were proved that the original writer had very coarse and low views of human nature, or that he was attempting here to set forth in bare literality the history merely of the first couple, or that he was simply seeking to

explain certain phenomena connected with the posture of the serpent or the toils of life, nevertheless, even then (especially then) we should have a most remarkable proof of the divine guidance and protection which so completely overruled natural ignorance that this account has come to us so thoroughly purged from all primitive misconceptions that if, to-day, a philosophical theologian wished to express in picture the profoundest truths concerning the origin of sin and its effect on universal humanity he would give this picture without subtraction or addition. Like another New Testament character, in that case he must have spoken much better than he knew. It is a picture into which every man may look and see himself and shudder at the terrible cost of sin. As has been well said, "It is the greatest sermon ever preached to man warning him against sin." It is a sermon which millions have read and millions more will read, a sermon which shall never cease to be read so long as man is man and God is God. "Is it allegory?" says Herder, "Is it history? Is it fable? And yet there it stands, . . . the point from which all succeeding history starts, . . . the very kernel and germ of the most hidden history of the race. Without it mankind would be what so many other things are—a book without a title, without the first cover and introduction." Being what it is, let us acknowledge it to be worthy of the place it occupies as the opening leaf of the Book of books, the opening paragraph in the history of human redemption.

Candace M. Cobern

Art. II.—THE GENESIS OF "EVANGELINE."

The season was fortunate. It was after he had tasted of love and of sorrow; it was after he had passed some dark and some golden milestones on his upward path, had struggled, striven, attained, in part, with foretaste of fame and forecast of a happier future; it was when he had partially outlived the restlessness, ferment of the blood, wild longing and dissatisfaction so often accompaniments of genius and of youth, that this poem was written. When it was complete, and ready for the press, Longfellow had attained his fortieth year; his sun of life was in the summer solstice, with all the heavier shadows yet far before him. He had recently been united with a beautiful, spirited, intellectual and affectionate woman, the bride of his choice. Rarer felicity have wedded hearts ever enjoyed? One of the historic mansions of his country had become his home and his possession, while its halls and chambers were brightened by illustrious friends, by the smiles of a sweet woman, and made glad by the voices of fair children. He was a member of an intellectual, virtuous family, loved and admired by pupils as professor of modern languages in America's principal university, laureled already as an accomplished poet, traveled in many lands, applauded by his peers at home and abroad, while intercourse with learned, gifted, and celebrated men had become the commonplace of his life.

One day during the year 1845 Longfellow had angels unawares at the Cragie House: Hawthorne—ever welcome—had come, and brought along with him the Rev. Mr. Conolly. Both remained to dine; for, as the magician of *The Scarlet Letter* confesses in one of his epistles, "The encounter of friends after long separation is but unsubstantial and ghostlike without a dinner. It is roast beef that gives reality to everything." At dinner the conversation ran upon suitable topics or subjects for literary composition, poems or romances. Mr. Conolly—who must have been a

man of some charm, or talent, or character, or all of these together, to have attracted one so shy and exclusively fastidious as Hawthorne—was at that time rector of a church in South Boston. He told Longfellow he could provide him with a subject which Hawthorne had declined, and then proceeded to relate a legend of the French Acadians which he said was told to him by Mrs. Haliburton, a member of his congregation. "It was the story of a young Acadian maiden who at the dispersion of her people by the English troops had been separated from her betrothed lover; they sought each other for years in their exile, and at last they met in a hospital where the lover lay dying." With what embellishment Conolly told this story we know not, but he told it effectively—for it went home to Longfellow's heart. Who can tell by what unerring instinct the true poet recognizes and appropriates that which belongs to him; seeing, when presented to his vision, the rude carbon that shall come forth out of his alembic a glittering diamond, all cut and mounted? The pathetic incident appealed to him, and, in particular, the constancy of the heroine; so that he said to his friend Hawthorne, "If you really do not want this incident for a tale let me have it for a poem." The Magician gave ready consent, and so the Poet had his theme.

Who, save the artist alone, knows the labor that attends his task; the pain, the toil, the waiting, the yearning, the continued, apparently ineffective effort that go before the birth of a great poem? To shape in the rough may be the frequent accomplishment, but to bring forth the mold of perfect beauty—that is reserved for the few. The gods, not mortals, bring to the birth with ease and laughter. I think the greatness of Shakespeare has its index in that placid face after the stormy passions of "Lear," the crimes and supernal horrors of "Hamlet" and "Macbeth," and the universal glories of "The Tempest." Where are his scars and wrinkles? How comes he by that complacent mask? How finely balanced and perfectly adjusted was that celestial instrument of his mind, microscopic or telescopic at will,

gleaning the cosmos, sweeping the heights of heaven! I marvel not at Dante's awful face after his "Divine Comedy." Should not the "Inferno" have been written there? But why compare the lesser with the greater, set fierce strenuousness beside quietness and serenity? It might be your fancy that Longfellow's masterpiece was given him softly, in a dream, after the manner of Coleridge's "Kubla Khan." Not so! It was wrought out through months of toil and bafflement, with repeated strokes, with long brooding and striving; touched and retouched again and again, molded now into tentative form and again given to the alembic, fused anew in the warm study of his imagination. The conceptive seed well bestowed, precious, but not yet perfect; now comes the period of gestation, with its pangs and raptures, distributed over the tract of two years. The accumulation and absorption of historical, topographical, and literary material—this is the lightest part of his task. He pores upon a few pages of Acadian lore for the first part of the poem—the Abbe Haynal and Haliburton chiefly—for he must needs paint the picture of what is unseen except by the intellectual eye. His literary material for the second part is much more abundant, and he has the greater task of selection. But what we must take account of most in our estimate of this bright jewel's cost is the attendant discomfort of his gestative task (for often the poet must give up ease); the strange intellectual hunger, the thrilling and the sickening, the conflict of moods, the vain attempt at work when leisure occurs, and the thwarting of the creative impulse by necessary routine duty, the frequent revulsion of feeling in disappointment with forms attained; and again, to use his own exquisite line, "The dull, deep pain, the restless, unsatisfied longing." We may best conceive the poet's labor by tracing his task in its progress, through the pages of his published Journal, as found in the biography of him by his brother Samuel. The first entry we have found has for its date November 28, 1845 (just a few days before this he had written his sonnet on "Autumn,"

"The Arrow and the Song," and wrought out the "Ode to a Child" and "The Old Clock on the Stairs"):

Set about "Gabrielle," my idyl in hexameters, in earnest. I do not mean to let a day go by without adding something to it. F. [Mrs. Longfellow] and Sumner are both doubtful of the measure. To me it seems the only one for such a poem. . . . December 7th. I know not what name to give to—not my new baby, but my new poem. Shall it be "Gabrielle," or "Celestine," or "Evangeline"?

Meanwhile "The Belfry of Bruges" had been published, "succeeding famously well" with the critics and with the public.

January 8th, 1846. Striving, but, alas, how vainly! to work upon "Evangeline." One interruption after another, till I long to fly to the desert for a season. . . . 12th. The vacation at hand. I hope before its close to get far on in "Evangeline." Two cantos are now done, which is a good beginning. . . . May 20th. Tried to work on "Evangeline." Unsuccessful. Gave it up and read Legaré's letters. . . . November 12th. I long to be fairly at work on "Evangeline." But as surely as I hope for a free day something unexpected steps in and deprives me of it. . . . 17th. I said as I dressed myself this morning, To-day at least I will work on "Evangeline." But no sooner had I breakfasted than a note came from ——, etc. . . . And now it is past eleven o'clock, and the sun shines so brightly upon my desk and papers that I can write no more. . . . December 10th. Laid up with a cold. Moped and mowed the day through. Made an effort, however, and commenced the second part of "Evangeline." I felt all day wretched enough to give it the somber tone of coloring that belongs to the theme.

He is reading Homer, meanwhile.

15th. Stayed at home, working a little on "Evangeline;" planning out the second part, which fascinates me—if I can but give complete tone and expression to it. . . . 17th. Finished this morning, and copied, the first canto of the second part of "Evangeline." The portions of the poem which I write in the morning I write chiefly standing at my desk here [by the window], so as to need no copying. What I write at other times is scrawled with a pencil on my knee in the dark, and has to be written out afterward. This way of writing with a pencil and portfolio I enjoy much; as I can sit by the fireside and do not use my eyes [then weak]. I see a panorama of the Mississippi advertised. This comes very *à propos*. The river comes to me instead of my going to the river; and as it is to flow through the pages of the poem I look upon this as a special benediction. . . . January 14th. Finished the last canto of "Evangeline." But the poem is not finished. There are three intermediate cantos

to be written. . . . 26th. Finished second canto of Part II of "Evangeline." . . . February 23rd. "Evangeline" is nearly finished. I shall complete it this week, together with my fortieth year. . . . 27th. "Evangeline" is ended. I wrote the last lines this morning. . . . March 6th. A lovely spring morning. I began to revise and correct "Evangeline" for the press. Went carefully over the first canto. . . . 31st. Got from the printer the first pages of "Evangeline." . . . April 3rd. The first canto of "Evangeline" in proofs. Some of the lines need pounding; nails are to be driven and clinched. On the whole, I am pretty well satisfied. Fields came out in the afternoon. I told him of the poem, and he wants to publish it. . . . 4th. Sumner and Felton came to tea, and we discussed "Evangeline." I think Sumner is rather afraid of it still; and wants me to let it repose for a sixmonth. . . . 9th. Proof sheets of "Evangeline" all *tattooed* with Folsom's [his friend the chief proof reader at the University Press] marks. How severe he is! But so much the better. . . . May 26th. Corrected proof sheets of "Evangeline." October 2nd. Why does not Ticknor publish "Evangeline"? I am going to town to ask him that very question. And his answer was that he should do so without further delay. . . . 30th. "Evangeline" published. . . . November 8th. "Evangeline" goes on bravely. I have received greater and warmer commendations than on any previous volume. The public takes more kindly to hexameters than I could have imagined.

The poem, hailed at home and abroad with universal applause, passed rapidly through successive editions. On the thirteenth of the month of its publication it was in the third thousand, and it was but a brief time till an edition appeared in England. Some carping, ungenerous, sometimes anonymous, criticism it received; but the more majestic voices chanted its praise. Hawthorne wrote to him: "I have read 'Evangeline' with more pleasure than it would be decorous to express. It cannot fail, I think, to prove the most triumphant of all your successes." Hillard wrote, from Rome: "How I rejoice to hear of the large draughts of praise which have been poured upon 'Evangeline.' What a pleasure it must be to you to see that you are deepening and extending that furrow which you long since began to trace in the heart of our people! How happy you and F. [Frances] must be in gathering this new harvest of fame; in sending out this voice of music and hearing the echoes." But no commendation could have been more grateful to the poet's heart

than the modestly appropriate one of Dr. Samuel G. Howe: "I have no scholarship; I cannot appreciate the *literary* merits of 'Evangeline.' I cannot even say that I like the hybrid character of the measure; it would perhaps have pleased me better in plain prose. But I can understand and admire the instructive story, the sublime moral, the true poetry, which it contains. Patience, forbearance, long-suffering, love, faith—these are the things which 'Evangeline' teaches." Longfellow at a later time said of this most precious of his literary offspring: "I had the fever for a long time burning in my brain before I let my hero take it. 'Evangeline' may be easy to read, but it was hard for me to write it."

One longs, in this jaded time of harsh materialism, for some primeval habitude of life and thought, for a poetic world of simpler modes and deeper loves, where there is space for tender sorrow, and where men have leisure to be glad and the capacity for gladness. One would like to be in at a Mayday rejoicing where the dancers were not masqueraders; to stumble upon some Elysium out of sound and sight of the market place; to visit a modern Arcadia a trifle less conscious of itself than that of Marie Antoinette at Versailles. One would be glad to stray once more through patriarchal Mamre in the heat of the day; or, failing this, to solace himself with a few Sicilian or Dalecarlian hours. Surely not all of real poetic life has fled the earth! Only this day we traced some idyllic passages from the notebook of a traveler in Dalecarlia who takes us with him on a summer evening ride in that delightful land. What precious glimpses are these of holiday flotillas; of fields of waving rye and flowery grass lands under the setting sun, and of brightly garbed peasants strolling homeward as from some solemn festival; of cattle cropping the meads or lowing at the bars for the milking, with flocks of sheep huddling by the wayside; of gates thrown open by children in gracious accommodation of wayfarers—laughing children, who dive into the grass for the small coins thrown to them and who

make the flowery meadows ring with their musical glee; of open doors into trig cottages, where the sunset falls on clean white-sanded floors on which fresh birch leaves have been scattered; of the village crossroad, with its Maypole and arches of birch trees, garlanded with flowers. This is Arcadia indeed! But it is in a far-off corner of our world. This is a Sicily of the North. But where is our Theocritus? Where is the poet who feels as poets felt and sings as poets sang in the morning of the world; who saw the reapers go forth with a carol at morning when the crested lark was awaking; when Bombyca's feet, fashioned like ivory, were in the meadows, and her voice was drowsy sweet; when she plucked the violet swart out of the fields of Enna, and twined it with the lettered hyacinth in her rosy garland? Is it not a dream that ever such life was upon the earth? Yes, but somewhere the dreamer abides always upon the earth; and I hear him declare, The time has been; the time shall be; the time *is*—and wherefore not now? Come only with thine anointed eyes, O Poet! and thou shalt find even in the barest pasture thy Sicilia, and in the plainest peasant girl thy Bombyca, and in the waking of thine own heart thy new Theocritus!

All this has but awakened school-day memories of our later poet who unlocked for English readers the treasures of Swedish and generally of Scandinavian literature. I hear the chant as it sounded long ago within the walls of the old schoolhouse, and see the afternoon prolonged to evening, and hear the watchman's voice singing:

> God keep our town
> From fire and brand,
> And hostile hand!
> Twelve is the clock!

A beautiful antique has Longfellow given us of that Swedish peasant life, which yet survives, in the Introduction to his translation of Tegnér's northern idyl, "The Children of the Lord's Supper." In his "Evangeline" as in this translation, which it in some respects resembles, Longfellow has in

a slight degree answered that longing which we feel for a land of poetic quiet and beauty, far apart, where sunlight and moonlight mingle, where tears and smiles are one, in that radiance of the immortals,

> the gleam,
> The light that never was, on sea or land,
> The consecration and the poet's dream.

The musician and the artist have added their embellishment to this beautiful legend, led by the poet in his enchanting strain. We are familiar with the picture of Faed, the Scottish painter, illustrating the following passage of the poem:

> Sometimes she lingered in towns, till, urged by the fever within her,
> Urged by a restless longing, the hunger and thirst of the spirit,
> She would commence again her endless search and endeavor;
> Sometimes in churchyards strayed, and gazed on the crosses and tombstones,
> Sat by some nameless grave, and thought that perhaps in its bosom
> He was already at rest, and she longed to slumber beside him.

Who has not learned to identify that sweet face, with its far-looking, pensive eyes, as the perfect type of sorrow and resignation; the veritable ideal of the poet, the maiden of his song? Longfellow refers to it as having been sent to him sometime during the summer of 1855. He characterizes it as "a beautiful engraving of 'Evangeline,'" and adds: "Everyone who sees it says, 'How much it looks like Mrs. Longfellow!'—and there is a certain resemblance." Other entries in the Journal refer to criticisms and eloginms; to an inadequate, unsatisfactory review of the poem by Theodore Parker; to a letter from some "anonymous admirer, asking how *Acadie* is pronounced in the line, 'List to a tale of love in Acadie, home of the happy;'" about Mrs. Goodwin, who read "Evangeline" on her fingers to Laura Bridgman. Curiously interesting to us are such memorabilia, with the comment of critic and biographer. A diary of Milton's daily life when he was writing "Comus" or "Paradise Lost" could only be more so. To listen to the wise modern Grecians as they wrangle over his hexame-

ters; to taste the sugary nepenthe—the balm in Gilead—that stole away the sharpness of acrid criticisms; to hear the chorus of praise as sung by brother and sister poets—all this is to live over a past delightful day and to recall familiar things. "I read it," said one of his dearest friends, "as I should have listened to some exquisite symphony." The partial, perhaps, yet not unwise, approval of his praisers came nearest the truth; and they are offset by his own critical dissatisfaction as under his forming hand the poem proceeded. The tear of Holmes dropped on the closing page sanctifies the whole; for he confesses to having left there "a little mark . . . which told a great deal more than all the ink I could waste upon the note you have just finished." Here also, in this Journal, may be found a memorial reference to the faintest of his praisers and the darkest of his condemners in this couplet, after the manner of Schiller on the hexameter, composed during an afternoon walk:

> In Hexameter sings serenely a Harvard professor;
> In Pentameter him damns censorious Poe.

The largeness of Longfellow's heart and the genuineness of his charity may be found in his appreciative words concerning that poet, who seemed to consider him a rival, written in a letter to John R. Thompson at the time of Poe's death, and closing with this noble exoneration: "The harshness of his criticisms I have never attributed to anything but the irritation of a sensitive nature chafed by some indefinite sense of wrong."

I once asked a bookish friend, who himself sometimes writes verses, whether he had read and enjoyed "Evangeline." He declared that he had not; that such meters as Longfellow indulged in were by him insufferable. He desired rhyme or good honest blank verse. I was surprised, and as much abashed as if I had been told that he could not endure sunshine or fresh air except in a room of a particular fashion and dimension. Now, I am not indifferent to literary form. I confess to some partiality for the octosyllabic

measure. Yet I am alive also to the freedom and sweep, the sinuous beauty and sometimes sonorous and resounding movement, of the hexameter; which, as Felton instructs us, is a very ancient form of verse and "runs back into the mythical times. Its first appearance was in the oldest temples of the gods." Longfellow, as I believe, instinctively selected a form of verse suitable to his subject; for in literature, as in physics, "Soul is form, and doth the body make;" and genius gives to its conception the unique mold, to its thought its own appropriate body. Yet again, in all things literary I must confess that substance and spirit are, in my estimate, the principal desiderata. These are elemental and indispensable; and without these I care little for any form of metrical composition, no matter how elaborately orthodox. As the Scotch woman said of one of Dr. Norman McLeod's sermons, after it had been delivered, so I say of "Evangeline." "Ah!" she exclaimed, as she was passing out of the church, "that was a graun' sarmin!" "Yes," reluctantly admitted an objector, "it might have been, but—*he read it!*" "Hoots!" replied the right-of-way Scotchwoman; "I wadna care gin he had whustled it!"

Longfellow records in his Journal an attempt in English rhymed pentameters, embodying the substance of what he had before written in hexameters, on the mocking bird.

> Upon a spray that overhung the stream,
> The mocking bird, awaking from his dream,
> Poured such delirious music from his throat
> That all the air seemed listening to his note.
> Plaintive at first the song began, and slow;
> It breathed of sadness and of pain and woe;
> Then, gathering all his notes, abroad he flung
> The multitudinous music from his tongue—
> As, after showers, a sudden gust again
> Upon the leaves shakes down the rattling rain.

The experiment is not entirely disappointing; nevertheless, turn to the passage as it stands in the poem of "Evangeline" and confess to me: Do you like it better, or would any good taster be liable to prefer it? After all, looking at the poem in your most critical mood, and apart from all youth-

ful and local association, are you not prepared to accept as truth the *ipse dixit* of Lowell, in his "Fable for Critics:"

> Had Theocritus written in English, not Greek,
> I believe that his exquisite sense would scarce change a line
> In that rare, tender, virginlike pastoral, "Evangeline"!
> That's not ancient nor modern; its place is apart,
> Where time has no sway, in the realm of pure Art;
> 'Tis a shrine of retreat from Earth's hubbub and strife
> As quiet and chaste as the author's own life.

Then as to its topographical accuracy, and its fidelity to historical truth, the poem is sufficiently faithful in these departments for its justification as a work of art. The functions of the poet and the historian are not identical, nor are the same things to be expected of them. Who shall blame Shakespeare that he does not invariably correspond with Plutarch or Holinshed? The function of the poet is an ideal one, to build on the basis of nature a world of phantasy in which the forms of familiar things are transfigured. Yet what we call ideality corresponds to something found in real life and actual character. We have had much discussion on the subject of the French Acadian's real character and his political attitude, and the justice of the measure meted to him by the English government of that day; yet this is little to the purpose here, let the poem move our sympathies as it may. His biographer justly says: "Had he been writing a history he perhaps would have gone to Nova Scotia to consult unpublished archives. But as he was writing a poem, a tale of love and constancy for which there was needed only a slight historical background, he took the authorities which were at hand. Later investigations and more recent publications have shown that the deportation had more justification than had been supposed; that some, at least, of the Acadians, so far from being innocent sufferers, had been troublesome subjects of Great Britain, fomenting insubordination and giving help to the enemy. But if the expatriation was necessary it was none the less cruel, and involved in suffering many who were innocent of wrong. It is very possible that the poet painted in too soft colors the

rude robustness which may have characterized the peasants of Grand Pré; as artists are apt to soften the features and clean the faces of the Italian peasant boys they put on their canvas." But this is saying that the author of "Evangeline" has done only that which all poets have been doing from the time of Homer and Theocritus to this of Tennyson, and what the greatest of them will ever do; since the glory thrown over all forms of exterior being in all times is that borrowed from the poet's own soul.

And when the poet describes that land of his dream—my beautiful country, now haunted and consecrated forever by that vision of sorrow and loveliness—ah! if he sometimes errs, how many felicities he gives us of true topography and faithful portraiture! When the moon rises large and red through the mists of the marshes and we see the huge wains come home, in the scented dusk, laden with briny hay or sweet timothy and herd's grass from the old Grand Pré, shall we not say that our poet wrote faithfully and well? How often has my father—and his father before him—come home from those broad sea-acres with just such high-built loads! And when we look away from our upland homes to see "the Basin of Minas," and "Blomidon," risen from the wave, clad in his forests, while

> aloft on the mountains
> Sea-fogs pitch their tents and mists from the mighty Atlantic
> Look on the happy valley,

let us turn again to the poem, with the phenomenon before us, and wonder that the poet was never there. How often on summer evenings have I stood at my father's door and seen the summit of Blomidon capped with sea fog just as the poet has described it, looking exactly like great tents with their flaps drawn down a little way over the verge of the mountain but not descending to the valley! Beauteously then through the purple air shone in sunset light our mountain fortress, our "Blow-me-down," as the sailors hailed it, our Cape of Storms.

Yes, it is still radiantly there—that lovely land of ours,

seen by many admiring eyes; unseen—except by the inward eye—of him who so well described it, who robed it with undying song. Autumn scatters her purple and gold on the trees that fringe her uplands, and then the apples glow in the orchards throughout the valleys of the Cornwallis and the Gaspereau, and the brown cattle are dotting the green acres of the Grand Pré. Back then we hie to the shores of "Acadia, home of the happy;" and next our heart, that we may read it again amid the scenes to which it perennially belongs, we carry our sweet poet's idyllic story steeped in tears.

But whoever has been permitted to con and handle, even for five minutes, the original manuscript copy of "Evangeline" must have thereby a better appreciation of its genesis. The writer is taken back in his memory to a summer evening, over thirty years ago, when he stood beside the poet in the study of the Cragie House and was permitted this pleasure. Here were the very sheets sent to the printer, collected and bound and stored in this literary treasure house for the delectation of all reverently curious souls. I noted the wide margins of this original draught, with its lines leaving wide spaces for interlineation and correction, and written with a quill pen, the favorite implement of our author. Here one may be persuaded of the poet's pains, his art, his industry, as he handles this parent and begetter of golden pages that fly, thicker than leaves in Vallombrosa, and make all corners of the world sweeter and brighter where they fall.

Arthur J. Lockhart.

ART. III.—DR. JOHNSON AND JOHN WESLEY.

AT the time when Mr. Augustine Birrell's striking article on Wesley appeared in *Scribner's Magazine* I was giving a graduate course in the literature of the eighteenth century. Although familiar with the name of Wesley from my childhood and a communicant of the Methodist Church, I had had no adequate conception of his place in the development of English civilization, nor of the attractiveness of his personality. I had in the course referred to paid due attention to the letters of Horace Walpole, the speeches of Burke, and Boswell's life of Dr. Johnson, but had made only a passing allusion to the Wesleyan movement as one of the phases of the reaction against the prevailing spirit of the century. These words of Mr. Birrell sent me posthaste to the Journal of Wesley:

> If you want to get into the last century, to feel its pulses throb beneath your fingers, be content to leave sometimes the letters of Horace Walpole unturned, resist the drowsy temptation to waste your time over the learned triflers who sleep in the seventeen volumes of Nichols—nay, even deny yourself your annual reading of Boswell, or your biennial retreat with Sterne, and ride up and down the country with the greatest force of the eighteenth century in England. . . . No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England.

It is interesting to put beside these words of a distinguished man of letters a contemporary account of Wesley by Horace Walpole, who had been attracted to him out of idle curiosity. After describing the little chapel where the meeting was held he says:

> Wesley is a lean, elderly man, fresh-colored, his hair smoothly combed, but with a *soupçon* of curl at the ends; wondrous clean, but as evidently an actor as Garrick. He spoke his sermon, but so fast and with so little accent that I am sure he has often uttered it, for it was like a lesson. There were parts and eloquence in it; but toward the end he exalted his voice and acted very ugly enthusiasm—decried learning, and told stories, like Latimer, of the fool of his

college, who said, "I thanks God for everything." Except a few from curiosity and *some honorable women*, the congregation was very mean.

Other contemporaries of Wesley underrated him in the same way. Little did Bishop Warburton and his colleagues think that a great prophet of Israel was among them, destined not only to change the Church of England but to start a movement that would culminate in one of the largest Churches of Christendom. The members of the Literary Club, as they gathered at Turk's Head Tavern from week to week, had little idea that one of their members was writing a diary which in time, by reason of its vigorous, terse style and its dramatic incidents, might vie in public interest with the portraits by Sir Joshua Reynolds, or the speeches of Burke, or even the conversation of their leader, the great "Cham of Literature."

Of all the celebrated men of that day Dr. Johnson seems to have been the one most interested in Wesley, and to have had a genuine admiration for him notwithstanding the fact that they differed widely in their ideas and temperaments. Mr. Birrell in an essay on Johnson refers to Wesley as Johnson's friend, and in the index to the late George Birkbeck Hill's monumental edition of Boswell's Johnson there are more than forty references to Wesley—most of them to the notes, to be sure. They evidently knew each other well. Johnson gave Boswell a letter of introduction when the latter wished to inquire further into the Cock Lane ghost story. He also wrote a letter of congratulation when Wesley published his *Calm Address to the English People*. He said to Boswell that Wesley could talk well on any subject. Mr. Hill in a footnote to this passage says: "Wesley, like Johnson, was a wide reader. On his journey he read books of great variety, such as the *Odyssey*, Rousseau's *Emile*, Boswell's *Corsica*, Swift's *Letters*, Hoole's *Tasso*, Franklin's letters on electricity, besides a host of theological works. Like Johnson, too, he was a great dabbler in physics, and a reader of medical works. He had seen an almost infinite

variety of characters." One objection Dr. Johnson had to Wesley's conversation was that he was never at leisure. "He is always obliged to go at a certain hour. This is very disagreeable to a man who loves to fold his legs and have out his talk as I do"—words that indicate clearly the difference between the two men. Johnson, after he received his pension, in 1760, had abundant leisure that enabled him to follow his course of triumph through the taverns and clubs and parlors of London, while Wesley was always traveling and preaching and organizing. It is very unfortunate that we have record of only one conversation that they had. Wesley's sister, Mrs. Hall, resided in Johnson's house for several months, but we have no evidence that Wesley visited her.

In Wesley's Journal, December 18, 1783, we find: "I spent two hours with the great man, Dr. Johnson, who is sinking into the grave by a gentle decay." Tyerman, the biographer of Wesley, speaks of this as a pastoral visit, but is it not better to think of it in a less formal way, as the meeting of two friends, both of them now in old age? Wesley although then eighty years of age—six years older than Johnson—was as robust as he had ever been, having during the past year traveled his usual number of miles and preached his usual number of sermons. Johnson, just five days before, while attending a meeting of the newly organized Essex Strand Club, had been attacked by sporadic asthma, which combined with dropsy had confined him to his room. Suffering intensely as he did, at times, he gladly welcomed his friends, the old fear of solitude and the enjoyment of conversation being temperamental. To quote the words of Boswell: "He had none of that social shyness which we commonly see in people afflicted with sickness. He did not hide his head from the world in solitary abstraction, he did not deny himself to the visits of his friends and acquaintances; but at all times, when he was not overcome by sleep, was ready for conversation as in his best days." To those who came he talked on many subjects, but mostly about religion. He frequently had the sacrament administered to him, went

through the services of the Church, read the Bible, and talked with his friends about their spiritual condition. Wesley in all his journeys found no man more penitent or more concerned about his soul's salvation than the great lexicographer. As all who have read his *Prayers and Meditations* know, Johnson had an almost Puritanic conception of the sinfulness of his life, little of the peace that Wesley always held out to men. The imagination will busy itself with this conversation. An artist has recently tried to paint the scene when the two remarkable men met. One wishes that Walter Savage Landor had written an imaginary conversation based on this meeting, or, what would have been better still, that Boswell had been present and reported it with the same accuracy and charm that he did the Wilkes dinner or some of the meetings of the Literary Club. But he was in Scotland at the time and somehow preferred to get hold of the Rev. Mr. Hoole's recollections of his conversations with Johnson. While I have no doubt that religion was the subject uppermost in the conversation, their minds must have ranged over subjects and incidents common to their lives. They were both Oxford men. While they had no knowledge of one another while there, they had both been profoundly influenced by the same book, Law's *Serious Call to a Holy Life,* and about the same year. Although Johnson had little use for the Holy Club or the Methodists—certainly not for Whitefield, whom he knew as a servitor in Pembroke College—he, under the influence of Law's book and as a result of the increased seriousness arising from a severe illness, had reached about the same point of view as the Methodists had. As Boswell says, "He was a Methodist in a dignified way." All his life he bemoaned the fact that he had not methodized his life more—the wail heard constantly in his *Prayers and Meditations.* The accounts afterward given of their reading of Law bear out the statement that in very different forms but with much the same spirit they set about their new religious life. Wesley says: "Law's books convinced me more than ever of the

exceeding height and breadth and depth of the law of God. The light flowed in so mightily upon my soul that everything appeared in a new view. I cried to God for help, and resolved not to prolong the time of obeying him as I had never done before." Johnson says: "When at Oxford I took up Law's *Serious Call to a Holy Life,* expecting to find it a dull book, as such books generally are, and perhaps to laugh at it. But I found Law quite an overmatch for me, and this was the first occasion of my thinking in earnest of religion after I became capable of rational inquiry." Boswell adds, "From this time forward religion was the predominant object of his thoughts."

After leaving Oxford their paths widely diverged. Wesley went to America and spent several years of comparatively futile effort. Converted in the famous meeting in Aldergate Street in 1738, he started out upon his lifework, holding steadfastly at first to the forms of the Church of England and trying earnestly to do his work within the prescribed limits of Church authority, but driven by very force of circumstances into individuality of Church worship, and unconsciously laying the basis for a new Church. He took the world for his parish, but found his power was greatest in dealing with the middle and lower classes. Withstood by the authorities of the Church and contemned by the men of the world, he touched the masses into a new life. Johnson, too, began his work in London about the same year as Wesley's conversion, and for twenty years led a life of continuous struggle with poverty, disease, and the indifference of men. An old woman who knew him well spoke of him as "the old struggler"—a phrase that indicates well the nature of his early and middle life. About 1760, however, he emerged from his obscurity and became the literary dictator of his day, respected and even courted by the most cultured and aristocratic classes of London—an acknowledged oracle on all subjects of public concern, a most brilliant talker, and a steadfast upholder of authority in Church, State, and literature. To all outward appearances

no two men could be more unlike or farther removed from each other.

Just what was Johnson's opinion of the new sect that Wesley had organized? One should like to know what he said to the two Methodist girls of Staffordshire who went to consult the oracle of the day as to this new religion. "Come," said he, "you pretty fools, dine with me and Maxwell at the Mitre, and we will talk over that subject;" which they did, and after dinner he took one of them on his knee and fondled her for half an hour together. What he said we have no means of knowing. At another time he invited a Methodist home with him from church, because attracted by his pious behavior. "I found him," he says, "a kind of Methodist, full of texts, but ill-instructed. I talked to him with temper, and offered him twice wine, which he refused. I suffered him to go without the dinner which I had proposed to give him. I thought this day there was something irregular and particular in his look and gesture."

Johnson objected to the Methodists because of their doctrine of the "inward light," showing the usual eighteenth century attitude toward all forms of "enthusiasm"—"a principle utterly incompatible with social and civil security." Again, he deprecated their bitterness toward other people, which is almost as notable an objection for the prejudiced Johnson to make as the one he made against the Scotch—he told Boswell that he liked everything about the Scotch except their prejudice! But aside from his objection to their narrowness of vision, their lack of culture, their superstition, his main objection was that the Methodists were resisting the established order of things. When in 1768 six Methodists were expelled from Oxford, Johnson upheld the authorities, saying: "Sir, that expulsion was extremely just and proper. What had they to do at a university who are not willing to be taught, but will presume to teach? Where is religion to be taught but in a university? . . . I believe they might be good beings; but they were not fit to be in the University of Oxford. A cow is a very good animal in the field;

let we turn her out of a garden." There is no better illustration of Johnson's innate conservatism than these words. He had great reverence for bishops, speaking always of them and to them with the highest reverence, as he did of all who were in temporal authority. Subordination was one of the cardinal principles in his faith; a state had a right to protect itself from heresies, and Methodism was a heresy. Thus he argued, and yet Johnson was not altogether blind to the good that was being done by the despised sect. Horace Walpole commenting on the same incident said, "Oxford has begun with these wretches, and I hope Cambridge will make." Johnson's attitude was more like that of Franklin's toward Whitefield—complete disagreement as to all forms of faith and yet admiration for the genuine elements in their work. He believed they were doing a really valuable work for the "vulgar" people, and especially for convicts. "One of our regular clergy," he said, " will probably not impress their minds sufficiently; they should be attended by a Methodist preacher or a Popish priest." He especially commended their plainness and directness of speech. He observed to Boswell that the established clergy in general did not preach plain enough; and that "polished periods and glittering sentences flew over the heads of the common people, without any impression on their hearts." At another time, when talking on the same line to Boswell, he said, "Sir, when your Scotch clergy give up their homely manner religion will soon decay in that country." Wesley, too, realized that this was the strength of the Methodist clergy; he formulated the idea when he said, "We should constantly use the most common little easy words, so they are pure and proper, which our language affords. I dare no more write in a fine style than wear a fine coat. I should purposely decline what many admire—a highly ornamented style. . . . Let who will admire the French frippery, I am still for plain, sound English"—words that sound strikingly like the advice of Swift to the young clergyman of the Church of England a half century before.

With all of Johnson's objections to Methodists in general, he evidently had great respect for Wesley. "Whatever might be thought of some Methodist preachers," he said, "he could scarcely doubt the sincerity of that man who traveled nine hundred miles in a month, and preached twelve times a week; for no adequate reward, merely temporal, could be given for such indefatigable labor." Notwithstanding their differences of opinion and of temperament, Johnson and Wesley were not unlike in the elemental qualities of human nature—"except in opinion not disagreeing." They were men of strong prejudices, and their prejudices were often strikingly alike. They both had a contempt for Voltaire and Rousseau. "Rousseau, sir, is a very bad man," said Johnson. "I would sooner sign a sentence for his transportation than that of any felon who has gone from the Old Bailey these many years. Yes, I should like to have him work in the plantations." *Boswell:* "Sir, do you think him as bad a man as Voltaire?" "Why, sir, it is difficult to settle the proportion of iniquity between them." Wesley says with equal sharpness, after reading Rousseau's *Emile:* "Sure a more consummate coxcomb never saw the sun! How amazingly full of himself! . . . He is a mere misanthrope, a cynic all over. So, indeed, is his brother infidel Voltaire; and well-nigh as great a coxcomb." They had the same opinions of Hume and Chesterfield. Johnson's well-known characterization of the latter's Letters as teaching the morals of a whore and the manners of a dancing master is paralleled by Wesley's words: "A man of much wit, middling sense, and some learning; but as absolutely void of virtue as any Jew, Turk, or heathen that ever lived. . . . And this is the favorite of the age! Whereas if justice and truth take place, if he is rewarded according to his desert, his name will stink to all generations." They had, too, something of the same robust common sense—a sense of the reality of things. Their quondam master, Law, in his religious development ended by adopting the mysticism of Jacob Boehme, but his disciples did not follow him. They

had no use for idealism in philosophy or mysticism in religion. Johnson's refutation of Berkeley's idealism by an emphatic stamp of his foot on the ground was an exhibition of the same characteristics of mind as Wesley's saying about Behmé's *Mysterium Magnum:* "Being conscious of my ignorance, I earnestly besought God to enlighten my understanding. I seriously considered what I read, and endeavored to weigh it in the balance of the sanctuary. And what can I say concerning the part I read? I can and must say this much, and that with as full evidence as I can say that two and two make four, it is most sublime nonsense; inimitable bombast; fustian not to be paralleled!" After reading Madame Guyon he said: "O that ye knew how much God is wiser than man! Then would you drop Quietists and Mystics together, and at all hazards keep to the plain, practical, written word of God." Johnson's opinion of Behmé is exactly that of Wesley. Referring to the fact that Law fell latterly into the reveries of Jacob Bœhme, whom Law alleged to have been somewhat in the same state with St. Paul, and to have seen unutterable things, Johnson said, "Were it even so, Jacob would have resembled St. Paul still more by not attempting to utter them." They were alike again in their zest for men. In vastly different ways they were "men's men," loving neither solitude nor mystical reverie. When Johnson was in Scotland with Boswell he visited one day the ruins of a monastery, and was led to talk of the retired life. "I have thought," he said, "of the retired life, and have talked of it to a friend, but I find my vocation is rather to active life." He had to throw himself into the society of men for hours every day because of an inherited melancholia; he had to fight solitude by belonging to all the clubs he could. Wesley while still at Oxford went to see an old man in whose piety he greatly trusted, who said to him: "You wish to serve God and go to heaven. Remember, you cannot serve him alone; you must find companions, overtake them; the Bible knows nothing of solitary religion." Southey says that Wesley never forgot these

words; the hunger for men was one of the dominating passions of his life. Do not the clubs of Johnson have their counterpart in the class meetings of Wesley—was there not at bottom the same vital interest in men? Johnson said that he looked upon every day as lost when he did not make some new acquaintance, and Wesley would have thought any day lost when many were not brought into the kingdom of God.

They were alike also in their personal piety in an age of social corruption. Seen against the background of the age in which they lived—an age that lives for us in the pictures of Hogarth and in the novels of Fielding and Smollett, an age that received its theology from Warburton and its social ethics from Chesterfield and Walpole—Johnson and Wesley loom up by reason of their religious fervor and their moral integrity. The difference in the religious life of the two is that Johnson, while "a good and a pious man and a great observer of days, lived without assurance and exaltation;" he experienced none of the rapture of the saint, he lived in the fear of God. Wesley, on the other hand, held out to all his followers the joy of salvation, the peace of righteousness. Just a few weeks before Johnson's death, however, he experienced what Cowper called his conversion. Boswell's account I give: "He had shut himself up, and employed a day in particular exercises of religion—fasting, humiliation, and prayer. On a sudden he obtained extraordinary relief, for which he looked up to Heaven with grateful devotion. He made no direct inference from this fact; but from his manner of telling I could perceive that it appeared as something more than an incident in the common course of events." Of this incident Cowper wrote to John Newton: "We rejoice in the account you give of Dr. Johnson. His conversion will indeed be a singular proof of the Omnipotence of Grace; and the more singular, the more decided."

The most striking evidence of the coincidence of their views and of their mutual regard for one another is their attitude to the American war. Johnson's prejudice against

the Americans is so well known as not to need comment. Wesley at first was inclined to sympathize with the colonists in their demands, but when war actually came on he took the side of the government and issued his *Calm Address to Our American Colonies,* of which forty thousand copies were distributed by the government among those who would be most naturally influenced by Wesley. He was very severely attacked by some of the members of his own flock for changing sides and for plagiarizing Dr. Johnson's pamphlet *Taxation No Tyranny.* Against the first charge Wesley wrote, giving his reasons for writing the pamphlet: "Least of all did I write with a view to inflame any; just the contrary, I contributed my mite toward putting out the flame which rages all over the land. This I have more opportunity of observing than any other man in England. . . . Now, there is no possible way of putting out the flame, or hindering its rising higher and higher, but to show that the Americans are not used either cruelly or unjustly; that they are not injured at all." Wesley was at heart as loyal to the English crown as was Johnson. As to the second charge, that the pamphlet was "a bundle of Liliputian shafts, picked and stolen out of Dr. Johnson's pincushion," the answer was not so easy, for the pamphlets are strikingly alike. There must have been some understanding between the two men, however, for Dr. Johnson wrote him a letter saying: "I have thanks to return for the addition of your important suffrage to my argument on the American question. To have gained such a mind as yours may justly confirm me in my own opinion. What effect my paper has had upon the public I know not; but I have no reason to be discouraged. The lecturer was surely in the right who, though he saw his audience slinking away, refused to quit the chair while Plato stayed." Is there a finer compliment than that in Boswell's Life of Johnson—even the compliment to Burke? The evidence of Wesley's conservatism is not confined to the American war; he offered to answer the letters of Junius, and gave other evidences of his loyalty to the government of

George the Third. Viewing the matter from the wider standpoint of the revolutionary spirit then at work on the Continent, Johnson and Wesley were, the one with the more aristocratic and cultured classes, the other with the masses of the people, bulwarks of conservatism. The statement of Leslie Stephen with regard to Johnson's influence is strikingly like that of Lecky's characterization of the Wesleyan movement. Says Leslie Stephen:

> The stubborn adherence of Johnson, and such men as Johnson, to solid facts, and their contempt for philosophy, goes far to explain how it came to pass that England avoided the cataclysm of a revolution. . . . It expresses the resolute determination of the dogged English mind not to loosen its grasp on solid fact in pursuit of dreams.

Mr. Lecky says in tracing the revolutionary movement on the Continent:

> Many old abuses perished, but a tone of thought and feeling was introduced into European life which could only lead to anarchy, and at length to despotism, and was beyond all others fatal to that measured and ordered freedom which can alone endure. Its chief characteristics were, a hatred of all constituted authority, an insatiable appetite for change, a habit of regarding rebellion as the normal as well as the noblest form of self-sacrifice, a disdain for all compromise, a contempt for all traditions, a desire to level all ranks and subvert all establishments, a determination to seek progress not by the slow and cautious amelioration of existing institutions, but by sudden, violent, and revolutionary change. Religion, property, civil authority, and domestic life were all assailed, and doctrines incompatible with the very existence of government were embraced by multitudes with the fervor of a religion. England, on the whole, escaped the contagion. Many causes conspired to save her, but among them a prominent place must, I believe, be given to the new and vehement religious enthusiasm which was at that very time passing through the middle and lower classes of the people, which had enlisted in its service a large proportion of the wilder and more impetuous reformers, and which recoiled with horror from the antichristian tenets that were associated with the Revolution in France.

Eric Mims

Art. IV.—THE VISION OF FABER.

Frederick William Faber was a disciple of Wordsworth. He was born the same year that Wordsworth finished the "Excursion," and in his youth he looked upon that orb of song which was shining in the Lake region and the Westmoreland hills. Wordsworth's commanding influence attracted Faber as the sun attracts the planets, and in the poet's genial light his mind was like a bed of violets in the spring. Friends they were, too, and in after years Faber used to describe the long rambles which he and Wordsworth took over the romantic and beautiful Lake country.

The voice of Faber was keyed to the music of Wordsworth, and that key was celestial. Wordsworth saw God in the beauty of a flower, he saw him in the blue sky, in the light of setting suns and in the mind of man; and his singing bird was like "a mountain river, pouring out praise to the Almighty Giver." And so with Faber. He sang the hymns of the Lord, and his inspiration came from woods and flowers, from mountains and seas, from running streams and the sunshine of common skies; or, more correctly, these were a sort of trellis over which he spread himself, and became like a vine full of flowers.

Faber's God is the God of harmony and beauty. Harmony is melodious sound; beauty is melodious color. In cloud and sky, in field and forest, in river and brook and fountain, in the curve of the wave, in the forms of the crystal and in the white-robed mountain peaks there is a wondrous array of beauty. But when the sun drives away the darkness and makes the clouds sing, beauty becomes glory. Faber stood before that picture until he saw the King in his beauty; and seizing his harp he sang:

> My God, how wonderful thou art,
> Thy majesty how bright,
> How beautiful thy mercy seat
> In depths of burning light!

The beauty of nature is an overflow of the beauty of God,

and it was made that the beauty of the Lord our God might be upon us. So Faber thought and so he sang.

But there is music. Pythagoras thought that nature is set to music, and Carlyle declared that all deep things are musical; indeed, from the waving forest and the tossing sea up to the singing stars and the chorus of angels, there is music. But did man make the laws of sound? Is the scale a human invention? Faber thought not. "Thou, Lord," he wrote, "art the Father of music; sweet sounds are a whisper from thee." Harmony, as well as beauty, is the gift of God.

Where is the source of love? Love is greater than beauty, greater than harmony; it is the greatest thing in the world; indeed, in the end of the world nothing is of value except the love of God and our love for each other. But where does love come from? Faber saw that God is love, and the fountain of love; and he wrote these beautiful lines on the "Eternal Father":

> All fathers learn their craft from Thee;
> All loves are shadows cast
> From the beautiful, eternal hills
> Of thine unbeginning past.

He saw God also in the trees and in the forest, and they were his interpreters. That was a beautiful picture on the plains of Mamre when Abraham sat in his tent door in the heat of the day and asked his visitors to rest themselves under the tree. He was a lover of the trees. So was Faber, and his favorite tree was a symbol of God. Said he:

> The thought of God is like the tree
> Beneath whose shade I lie
> And watch the fleets of snowy clouds
> Sail o'er the silent sky.

In a bit of mossy ground he saw a modest flower, scarce bending to the wind, though overhead the wood was thundering like a storm. It was a picture of souls living down in the thought of God; and the flower lifted its face toward heaven and said, "He shall be a hiding place from the wind, and a covert from the tempest."

God came to Faber in the night watches and the stars talked to him out of the skies. In the sky he saw a world of beauty and in his heart he felt a world of aspiration, and he wrote:

> Something draws me upward there
> As morning draws the lark.
> . . . . . .
> It is as if a home was there
> To which my soul was turning,
> A home not seen, but mighty proved
> By a mysterious yearning.

It was the cry of the soul; for God made the soul for himself, and his hope is full of immortality.

Similar is Faber's message of the morning. He saw the light struggling with the darkness and the darkness dissolving into light; and when the light conquered the darkness the clouds and the mountains shouted golden shouts and nature was like a great organ touched into music by its Maker. But this was only a symbol, a symbol of some better thing, and he wrote:

> Fairer than the pearly morning
> Comes the softly struggling ray:
> Ah, it is the very dawning
> That precedes eternal day.

So in the Bible Jesus is called the dayspring from on high, and to know him is sunrise in the soul. Spiritual dawn is the promise of eternal day.

But it was in his interpretation of the sea that Faber struck his highest notes. In the vastness of the sea he caught a glimpse of the greatness of God, and he was moved to wonder and admiration. When a great preacher looked for the first time upon Niagara he looked up into heaven and cried, "Great God!" But when he saw the ocean rising into billows and sinking into silent grandeur he said, "Once have I heard this, yea, twice, that power belongeth unto God." In a noble apostrophe to God Faber said:

> Unfathomable Sea!
> All life is out of Thee,
> And Thy life is Thy blissful unity.

And again:

Shoreless Ocean! Who shall sound Thee?
Thine own eternity is round Thee,
Majesty divine.

In God the souls of men are like ships upon a boundless sea; but he added:

We cannot lose ourselves where all is home,
Nor drift away from Thee.

Beautiful faith! It prompted David to declare that God would be with him in the valley of the shadow of death, and it enabled Jesus to say, "I go unto my Father."

Faber's sea was a symbol which brought God down to man and lifted man up to God. When goodness wearied him, when love and joy were like blossoms that have died, and when men seemed to diminish and invert rather than reflect the beauty of God, he longed for communion with the sea. He saw beauty degraded into ugliness and harmony into discord, but he knew that the evil was in himself. So he wrote:

The discord is within which jars
So sadly in life's song:
'Tis we, not they, who are at fault
When others seem so wrong.

What is peevishness? Want of the love of God. What is the effect of unloving thoughts? They distort the aspect of things abroad. Things do not look straight unless we can see straight ourselves. This was Faber's view of peevishness, and the peevish man; but he looked to the sea to loose his fettered thoughts and wing them for a celestial flight. Accordingly he wrote:

O God, that I could be with thee
Alone by some seashore,
And hear thy soundless voice within,
And the outward waters' roar.

Where all things round should loudly tell—
Storm, rocks, sea birds, and sea—
Not of thy worship, but much more,
And only, Lord, of thee.

Upon the wings of wild sea birds
My dark thoughts would I lay,
And let them bear them out to sea
In the tempest far away.

The sea is a suggestion of God; indeed, it brings God near. It is, as David said, "The voice of the Lord is upon the waters; the Lord is upon great waters."

In the sea, too, he saw a symbol of the goodness of God. Wide and deep is the sea. It washes every shore and flows into every river. It is always giving and yet always full. It is caught up into the clouds, and the clouds, harnessed to the wind, distribute its wealth over the land. It furnishes the material out of which the white robes of the mountains are made; it makes the springs rejoice and the rivers glad; and it seems to hear the cry and to satisfy the need of every living thing. The great tree and the little flowers that bloom under its shade, the forest and the plain, the mountains and the meadows are beneficiaries of the sea. Facts like these, I think, caused Faber to write,

> There's a wideness in God's mercy
> Like the wideness of the sea;

and likewise,

> Ocean, wide-flowing, ocean, thou,
> Of uncreated Love.

We embark on this ocean with the Gospel for a ship, with Christ for a pilot, and with the Holy Spirit for a breeze, and when the voyage is over we shall enter the river of life and go ashore in the city of God.

In the sea also Faber saw a picture of life and death and of the glory beyond glory. To-day the sea is troubled and to-morrow it is calm and peaceful; but though troubled on the surface the deep sea is undisturbed. Faber saw this, and he wrote:

> These surface troubles come and go
> Like ruffings of the sea;
> The deeper depth is out of reach
> To all, my God, but thee.

What is death? He called it "loose sand," and "the murmer of a sea." Before him was eternity, eternity; but he said:

> Lord, is this death?—I only feel
> Down in some sea with thee.

That is beautiful, but there is a brighter picture. The sun was coming down to earth and sinking to rest in a sea of glass mingled with fire. Golden was the sky, and across the water there was a golden street; indeed, he looked for the procession of angels and the harps of God. Yes, he had seen men die as the day was dying, with a suggestion of victory and of glory. So he seized his pen and wrote:

> How pleasant are thy paths, O Death:
> Ever from toil to rest
> Where a rim of sealike splendor runs,
> Where the days bury their golden suns,
> In the dear hopeful west!

In that hopeful west, beyond the rim of splendor and the golden suns, is Faber's "land beyond the sea." In that land the reign of God is like an unsetting sun, and his golden glory never fades. It is a land of glorious colors and new sounds, and in its sweet fragrances the soul may faint. The people of the land are free from sorrow and free from sin; each has a beauty and crown of his own, and their bursts of song are a Niagara of praise. There are the saints in their robes of white, and beyond them are the angels in their ranks and degrees, but above all is the throne of God and of the Lamb. Beautiful is the land beyond the sea. Faber longed to see it, and he wrote:

> Wherefore doth death delay?
> Bright death, that is the welcome dawn
> Of our eternal day.

John Parsons

Art. V.—THE CHRIST OF MARK'S GOSPEL.

No more significant example of the fluctuations of critical theory can be found than is afforded by the history of opinion on the problem of the synoptic gospels. After analysis of the first three gospels equally minute and painstaking, upon alike patient study of their parallel passages and phrases, with similarly scrupulous regard to divergence and difference of their contents, devoting to materials often intractable excelling ingenuity of suggestion, students have reached conclusions the diametrical opposites of each other. The first of the fathers to speculate upon the subject thought the case clear: Matthew's was the original gospel. Mark was an imitator, following his predecessor afoot and, as a "footman" will, taking short cuts, which give his narrative the appearance of an abbreviation. The latest modern view must be stated as the exact contrary of that first hypothesis: The gospel of Mark lies at the basis of the other synoptics and "gave rise to their entire inner economy." Between these two extremes of opinion a range of theory as changing as the forms in a kaleidoscope is found. Some are persuaded that none of our first three gospels is an original, and fall back upon the hypothesis of vanished "chrysalis" gospels to account for peculiarities in the developed treatises found in the New Testament to-day. Some contend for a common "source" from which all drew material, each evangelist free in choice, yet each constrained by a different aim. Others urge that the variations of order and substance are so considerable that the theory of several "sources" is necessary, if entire independence is denied to the writers. One group asserts, as with the ardor of supposed demonstration, that to deny such independence of sources is to fly in the face of the facts. Another group is equally confident that Matthew and Luke each had Mark before him in addition to the sources. Other moderns would revert to earliest opinion and hold that Mark had Matthew's work under his eye when he compiled

his own. One, at least, of recent students of the problem, asserts that Mark wrote with full knowledge both of Matthew and Luke, the sources at the same time being at hand. If this last-named theory be true one is inclined to wonder how Mark, thus weighted with precedents, so far overcame the preponderance and constraint of his numerous authorities as to produce, with running pen, a gospel swift as the light, picturesque as a landscape wholly illuminated, free as the unbound breeze. The sober conclusion from a review of the attempts at its solution is the decision that the problem of the interrelations of the first three gospels is beyond the reach of satisfactory and final settlement.

The gospels constitute a revelation of the profoundest mystery of personality with which psychology can be confronted —the self-consciousness of Jesus. They make clear and sure a shining height of moral perfection realized, which for ordinary men is the unattainable—the character of Jesus. They record the substance of a message which, whether regard is had to its subject-matter or to the manner of its expression, transcends every other—the teaching of Jesus. They describe a service in behalf of man so eternal in its principle, so transforming in its results, that it has become the standard of all true service—the self-sacrifice of Jesus. Considering the age out of which they come to us, the antecedents and environment of their reputed authors, the transcendent nature of much that they contain, the surpassing simplicity, brevity, objectivity, symmetry, and unity of their several portrayals of Jesus, these writings are the literary miracle of the ages, around the origin of which a mantle of mystery clings, never to be so stripped off by any process of historical inquiry as to leave the Gospel of Jesus Christ the Son of God exposed and bare, commonplace and unhallowed, the lowly equivalent of those literatures of life and service which register ordinary reaches of human thought and action, and are therefore entirely explicable by methods of literary composition and combination commonly in use. But though such study fails, in the nature of the case, to

eliminate the problem, none the less is it true that manifold advantages accrue to biblical knowledge from its pursuit. The gospels are known and discriminated as they never would have been without it. The marvel they constitute grows as it is scrutinized. A clearer view of the individuality of each and a conviction of their underlying harmony emerge. He is a foolish man who refuses to look at the gospels from every angle of vision. No hypothesis concerning them, or any of them, is valueless. Each time stand is taken at a new point of sight some fresh treasure of truth, some new apprehension of Jesus Christ, reward the shift of position. In this faith adopt for the time the hypothesis that Mark's is the earliest gospel. Suppose it to owe nothing to other gospels. Rather, for the most part, have they incorporated it. Under constraint of some kind, whether privation of material, or its author's preference for brevity, it is much the shortest gospel. Early and brief are congruous features. It is the gospel of action more than of speech. All the longer discourses of Jesus, save one, are wanting. If one accepts the very ancient tradition, confirmed from distinct centers of early Christianity, which associates the apostle Peter with this gospel as the ultimate source of its information and the authority for its distinguishing touches of description, he has a satisfactory explanation of the peculiar effect of reality produced by the story as here told. Some eager, vigilant, vigorous personality is certainly to be associated with this narrative: it is so graphic and pictorial; so like a photograph in detail, a cinematograph in movement. We have in it the harvest not of a quiet but of a quick eye. Observation, not reflection, is the process behind this writing. Where sight does not at once penetrate, there this gospel seldom enters. It omits all reference to the genealogy, parentage, birth, growth of Jesus as matters of orderly record. It introduces him as abruptly as if one should say, "Behold the man," and proceeds forthwith to the account of his ministry. With trivial exceptional instances that is presented in detachment from

all preceding truth. Only incidentally from this gospel does one infer the background of the old covenant on which, nevertheless, the whole is portrayed. In Mark that posterior is as nearly invisible and as much remote as are the dim cherubs behind the Madonna and her marvelous child in Raphael's Sistine picture.

It is neither necessary nor possible for present-day readers to put themselves in the place of those who had only this gospel in their hands, if such there ever were. But even the suggestion of this attempt at reversion raises at once the interesting question, What idea of Jesus Christ, his person, his mission, would he form who was in possession of this gospel alone? Of what sort is the Christ of the second gospel? Can one divest the mind of ideas of the Christ derived from other sources, so as to judge fairly, excluding all save impressions made by Mark? If this is impossible, as it is, may it not be, notwithstanding, since the intent to discriminate Mark's Christ is frontal in thought, that even the conception of Jesus composed of the blended impressions derived from all the gospels will still help one, purposed as aforesaid, to distinguish the miniature of Jesus Christ in the second gospel from the full-length views of him and his work presented by the other evangelists? Opening his gospel, the possessor of Mark only would find himself confronted in its very first sentence with the declaration that Jesus Christ was the Son of God: "The beginning of the good news of Jesus Christ, the Son of God." In the next paragraph, by a means rare with Mark, quotation from the Old Testament, he would have his thought fixed upon the fact that this Son of God was expected before he appeared, and that some details of his advent, especially the ministry of his forerunner, had been set forth in the prophets. In the next section of the narrative he would find John Baptist announcing Jesus Christ's near approach in terms so self-effacing, and at the same time using language so eulogistic of Jesus, as would double the reader's sense of significance in the phrase "Son of God," which sets him who was thus

named apart from, and above, even the saintliest of men, who declared himself unworthy to stoop at his feet to untie his sandals. This effect would be intensified when, as the climax of John's appreciation of the Christ, was read the startling antithesis, "I indeed have baptized you with water; but he shall baptize you with the Holy Spirit." These impressions of the reader ought surely to be raised to the point of glow by the perusal of Mark's record of the baptism of Jesus, with its final testimony in a voice from heaven, "Thou art my beloved Son, in whom I am well pleased." Now, let a reader of to-day, with the other gospels in his mind for contrast, ask himself, What is the place and function in Mark's gospel of such an opening thereof? Here is no overture of angels as in Luke; no visit of Magi as in Matthew; no prologue, impressive with the conception of eternity, as in John; but here is what, in consonance with Mark's method throughout, serves the very same end as the other evangelists secure in ways so diverse, namely, to set in the forefront of the whole the conception of Jesus Christ as the Son of God. Earlier in origin, simpler in plan, more concise and condensed though this gospel may be, it presents at the very outset, in its own rugged impetuous fashion, what may be called the normal New Testament conception of Jesus Christ's personality, and at once proceeds to tell the story of his mighty acts. These follow one another in succession so swift that the impression of uttermost and inexhaustible power, evoked by the tenderest compassion, directed ever to the ends of deliverance from disease and sin and death, expended without thought of restraint for self's sake, creates a sense of the Son of God as necessarily the servant and Saviour of man—the worker not of bare wonders, but the source of an energy that operates only to save and to restore.

A gospel so brief in compass and so urgent in method must contain much that is allusive only; a reference by the way, not an unfolded record. Perhaps the most significant instance of this is the fact, conveyed by the true text of the

gospel, that Jesus was actually "the carpenter." To that gospel which is without orderly account of the Nazareth-life of Jesus we owe the knowledge which is not conveyed by Luke's narrative dealing with that formative period at length. And does not this one phrase, "the carpenter," reveal the whole truth of the Lord's humanity? Without reference in particulars to the growth of Jesus, his subjection to parents, his Nazarene residence, the second gospel hits full and forcibly the whole fact of his lowly human experience in this incidental paragraph, of which the chief and novel feature is this emphatic phrase. Surely if the normal Christ of the New Testament as a whole is the Son of man, with a note of universal human sympathy in all his works and words, then the gospel of Mark, set off by itself and regarded exclusively, in its swift, flashing story of a Christ so busy because he is the servant of all who approach him, and its pathetic references to his weariness, hunger, want of privacy through stress of work, clearly makes him known as such. Others draw the great figure of the Master with minute attention to fullness of detail; Mark indicates the likeness in a few rapidly drawn lines and hurries on to his end. Nay, more, by two short sentences peculiar to his gospel he has done not a little to give to this conception of the Son of man in his universal sympathy the special emphasis of his crisp and incisive record. In what two expressions of the New Testament does the liberating revelation of the human, in and through Jesus Christ, appear so germinantly as in the declaration of the Lord himself, found only in this gospel, "The Sabbath was made for man;" and in that comment of the evangelist, short yet comprehensive, at the close of the Lord's words about the impossibility of food defiling a man, "This he said, making all meats clean"? The germ of that liberty wherewith Christ has made man free is in these words.

Passing on now to regard the life of the Lord in those two phases of it which are matter of peculiar emphasis, the one in the first, the other in the fourth gospel, it is clear that

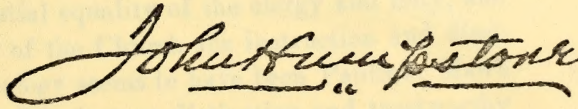
the gospel of Mark, in its more urgent, anticipative fashion, presents exactly the same outline of Christ's experience. Matthew's gospel puts chief stress upon the fact that he was Messiah, with much frequency of quotation from the Scriptures of the earlier covenant. The old and the new are bound each to each in the first gospel. But the presentation turns upon the rejection of Messiah by his own nation. This is kept in the foreground throughout. The method of Mark is widely different. He quotes the Old Testament less than any other evangelist. He is too eager to tell all that Jesus did, and to record how he appeared and what were his emotions as he acted, to allow himself to enter at length upon matters of interpretation and fulfillment. But incidentally, with his usual precise touch, Mark from the beginning onward shows the line of cleavage between the Lord and the religious authorities in Jerusalem. The line is not broad and black with emphasis, as in Matthew, but it is there; and its structural office in the gospel is discernible. Though the whole early movement of the second gospel is in Galilee, the frowning shadow of an enraged hierarchy with headquarters in Jerusalem is traceable by its deepening intensity, and by its increasing effects upon the work of Jesus. On the other hand, it is John's gospel which principally emphasizes the opposite development so tersely described in the phrase "the training of the twelve." Mark, true to his method, has none of those long discourses which fill the fourth gospel with the aroma of love and fellowship as between the Master and his disciples. He has a much modified and briefer outline of the discourse on the nature of the kingdom found in full in the thirteenth chapter of Matthew. But so continuously is the group of his own who receive him represented by Mark as surrounding their Master, and so critical a place does their confession of him as Messiah fill in this gospel, that one of the most penetrating writers on Mark is led to say that his might well be called "the disciple gospel." Thus is suggested for reflection Mark's presentation of the Lord's death. In this, also, he anticipates his fellow-evangelists.

In each of the first three gospels the opposition of the hierarchy and the training of the disciples are traced as contemporaneous movements paralleling Christ's approach to the cross. In Mark this is as clear and definite as in the longer and more explicit narratives. In this least of the gospels in size the matter receives unique attention. The baptism is here with its suggestive demand for interpretation as the Lord's anticipative consecration to death, in the light of the clew furnished by himself in the words, "Can ye be baptized with the baptism that I am baptized with?" Here, also, as early as the second chapter of the gospel, is the prediction of the time when the bridegroom will be taken away from his friends. Here, once more, is the reference to the fate of John Baptist as foreshadowing his own. It must ever remain a striking feature of this gospel of the eyewitness that in it alone has been preserved for us, with the delicate precision of a cameo, that incident which one has called "the Lord's transfiguration of self-sacrifice," in contrast with his transfiguration of glory upon Hermon. The record is in the tenth chapter: "And they were in the way going up to Jerusalem, and Jesus was going before them. And they were amazed, and as they followed they were afraid." Another has named this "that never-to-be-forgotten incident," and continues, "If anything in the gospels has the stamp of real and live recollection upon it, it is this." We owe the knowledge of it to the primitive, the least theological, the most matter-of-fact of the gospels. It is here as a bit of history; but it is a revelation, none the less, of the cross as the goal which drew our Lord from afar. It is to be read in connection with Christ's numerous predictions of his end contained in Mark. Even more suggestive is it that, this gospel being what it is, it should contain, as it does, two of the most decisive and explicit of our Lord's interpretations of his own death. One of them is the declaration that "The Son of man is come . . . to give his life a ransom for many." The other is his word in connection with the passing of the cup at the institution of the supper: "This is my blood of the

covenant, which is shed for many." Surely it is of no small significance that in the earliest, briefest, most condensed, and least doctrinal of the gospels there should be found so clear, pointed, urgent a presentation of the culminating importance of the death of Jesus to his work. He predicts it thus, with iteration. He announces it as his own act though it was to be caused by others. He lifts it into prominence as the chief aim for which he came. He teaches his disciples to think of it as a ransom price paid for many. He instituted a symbolism of a new order to represent its relations, and yet did so on such occasion and in such phraseology as compelled reflective reference to the significance of a preceding ritual of sacrificial worship. And all this in a little gospel least given of any to the association of Christ with Mosaism, and less seldom inclined than others to develop with fullness the matters presented. Accordingly, when Mark comes to tell the actual story of the death of Jesus his manner of procedure becomes, instantly, radically different from all his previous treatment of the separate events of the Lord's life. He has leisure enough now. Every detail from Gethsemane onward is of utmost importance. He who has seemed all along to be unwilling to settle upon any theme or event; who has treated everything hitherto as the bird treats its spray, alightingly, takes two whole chapters to tell this story. Thus by emphasis, not of style of narration, but of length and scope of treatment, he puts himself in the front of the evangelists by his fullness on this theme, in proportion to the bulk of his gospel.

The one long discourse of Mark's gospel is a discourse concerning the last things. In it Jesus, as prophet, appears in a light which some erroneously suppose to be the peculiar and exclusive radiance wherewith the evangelist John transfigures Jesus. But is it so? Here too are found in a far different writing the same self-assertion, authoritativeness of tone as a teacher, and confident knowledge of the future that characterize the discourses contained in John's gospel. Putting this one long utterance of Jesus preserved by Mark,

with its outlooks upon the future and its tone of supreme confidence in the words "Heaven and earth shall pass away, but my words shall not pass away," into association with Mark's narrative of the resurrection, closing as it should with the trembling and astonishment of the eighth verse of chapter sixteen, and is not one constrained to conclude that Mark's presentation of the Son of God is unique in its close as in its beginning? Both are alike abrupt; both are from that very manner the more impressive. In the opening verse there is the energetic announcement, "The beginning of the good news of Jesus Christ, the Son of God." In the closing sentences are found an empty sepulcher; a Christ risen from the dead; a group of disciples, trembling, amazed, afraid, who had not yet adjusted themselves to the situation created by the resurrection of their Lord. What then? Is not the condensed Christ, so to speak, presented by Mark the same Christ, feature for feature, as the unfolded Christ portrayed by the other evangelists? He is Son of God and Son of man; servant and Saviour of men; a worker of wonders at the prompting of pity and for the sake of restoration; a teacher and trainer of apostles to whom with confident foresight and full assurance he committed in all patience the Gospel of the kingdom of God well knowing that as seed grows secretly while men sleep and wake (a parable peculiar to Mark) so would be the destiny of his truth and of himself. Surely it means everything for the reality of the Gospel record that the event has so abundantly confirmed that confidence. Surely it means something, even apart from such a vindication, that the earliest, the most germinal, the simplest and shortest of the gospels enables its readers to discriminate satisfactorily the features of Jesus Christ. If there were Mark's gospel only the Light of the world would still shine.



ART. VI.—THE FRIENDS OF GOD.

MOST readers know that in the fourteenth century a spirit of mysticism pervaded nearly all of western Germany, from the Low Countries to the very borders of Italy, bringing under its influence all ranks and classes of men. Persons identified with this movement were sufficiently like the early disciples, of whom our Lord said, "I have called you friends," to be called the Friends of God. The Friends of God were an unorganized brotherhood of Christian Mystics, especially numerous in Strasburg, Cologne, Basel, Constance, Nuremberg, and Nordlingen. Among their distinguished representatives were John Tauler, Henry Suso, John Ruysboek, and the famous lay preacher Nicholas of Basel. Out of this movement came some of the permanently interesting and most helpful literature of devotional and practical Christianity. The Friends of God were active. Tauler's *Sermons,* Suco's *Biography,* the *Theologia Germanica,* and Thomas à Kempis's *Imitation of Christ* are still living and enjoyable books. Their motive is vital and worthy. Their influence is fundamentally and faithfully catholic, as distinguished from Roman or Lutheran. As such they are definitive, expository, assuring, prophetic, and perennial. They are for us all, at all times, intelligible and credible. Their Spirit is identical with the Spirit of Christianity. The Friends of God may be taken to represent the Mystical Spirit of Christianity. Their ruling principles and eminent peculiarities invite consideration. They insisted on self-renunciation, entire consecration to the will of God, the continuous work of the Holy Spirit in believers, the potential Godlikeness of every human soul, the vanity of all religion based upon fear of punishment or hope of reward, the essential equality of the clergy and laity, and the moral necessity of the Church for instruction and discipline. Their psychology seems to have been Pauline: Man's sense of the spiritual is just as distinctive and trustworthy

as his sense of the physical. He can know God only as he is of like nature with God. His knowledge of God begins in and increases with the experience of faith. Only the pure in heart really approach and appreciate Divinity. The only true hierophant of Divinity is Love. The divine likeness is realized neither by might nor by magic, but gradually and by application. Progress is the test of genuineness. Blessedness lieth not in much and many, but in One and oneness. There is (1) purification, (2) enlightenment, (3) union. Some would fly before they are fledged. There is great need of instruction and discipline. God is not mocked, sin is not condoled, ignorance is not cajoled, and the means of grace are respected. All nature properly considered is symbolically sacred and really sacramental. Every sensuous thing is a sign and vehicle of something higher, better.

From these statements and supporting quotations, with what is known of subsequent history, we may derive the creative principles of mysticism, elements combined in varying proportions and carrying different weights of emphasis according to circumstances. Mysticism, says a recent authority, has its origin in that which is the raw material of all religion, and perhaps of all philosophy and art as well—that dim consciousness of the *beyond* which is part of our nature as human beings. The sense of mystery is one of the constant features of the system. This feeling, says Mr. W. W. Fenn, is primordial in religion; the limits of conscious perception are very narrow, and it must be that, above the lintel and below the threshold of consciousness, effects are produced upon us of which we are vaguely aware without being actually conscious. One is rarely found with whom this feeling is not sometimes tantamount to inspiration. So the heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. So heaven is opened to a soul while yet on earth, and earth is forced on the soul's use while seeing heaven. The "sense sublime" is always finding aids to faith in nature, always haunting

as with suggestions of Divinity. Mystery is ever with normally developing minds. We are all familiar with the poet's "obstinate questionings of sense and outward things." Our moral nature trembles before the higher instincts of the rising soul. We are all Friends of God to the measure of our capacity and persistency of mind. With God in his world we walk, and talk, and wonder, and work, and rejoice. Christ within, now and ever, the pure in heart see God; and the peacemakers are called sons of God. But ignorance borders on knowledge everywhere, and revelation is interminable. All is not clear, as yet. We have entered on an unending way in the knowledge of God and the universe. We know something, a considerable, but not all. Science has only extended the horizon. "Mysteries are expelled, but mystery remains." The testimony of Jehovah is sure, making wise the simple. But Christianity confesses the double mystery of godliness and iniquity. At her best the Church has only deepened and intensified the mystical interest, defined and directed individual experience. Most of our surprising religious developments at present are essentially mystical. The twentieth century is confusingly mystical.

The second peculiarity of creative interest in mysticism is belief in the so-called consubstantiality of the world with God. All things have a common ground of being in the Absolute, that is, in God. In him we live and move and have our being. What we are, that we behold. The "spark" at the crown of man's mind is consubstantial, if not identical, with Deity. This is about equivalent to our idea of the "image" of God not wholly lost in this world. The soul's proper *likeness* to God, however, is primarily, naturally, only potential. The filial relation is at first rather factual than actual, possessional than appreciated. Vision, realization, waits upon enlightenment, requires faith. Faith is thus fundamentally necessary to salvation. Man's image of God is, seemingly, chiefly intellectual and moral. There can be no conscious fellowship with God, no communion of saints, no brotherhood or friendship with Jesus Christ, no

federation of states, no good society, no Church of the Holy Spirit, no "life eternal," without real Godlikeness through faith. All this is quite in keeping with the modern doctrine of immanence as distinguished from pantheism. Neither John the Evangelist nor yet Paul the Apostle is entirely free from mysticism in this leading. This idea of consubstantiality is not without misapprehensions and abuses, but it is neither false nor fruitless. It may be overworked and misrepresented, but it cannot be refuted. Transformation is neither deification, nor hypostatic union, nor an unalterable conformity with God. Much less is it identical with conditional immortality. Development is perfective, not destructive. Evolution is explicative, not originative. Genesis, then Exodus. In the beginning, God. And finally, God. Between Adam and Jesus there is a long way in every direction. Yet both were sons of the one Father. From the first, all scatter; to the second, all gather. We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory. God and his world are like, but not the same. To say that all things consist in Christ is but to say that all things subsist in God. Mysticism and science are not greatly at variance to-day. Mysticism, modern mysticism, and living Christianity are in substantial accord. Modern philosophy is responsively mystical. On the whole the Friends of God are pretty good company. They sing well—in time, and tune, and voice. The hymn of the day is suggestively serious, simple, assuring, and hopeful—"Nearer, my God, to thee." Tennyson's sentiment is appropriate—One God, one law, one element, and one far-off divine event! Browning's thought is accordant—Youth shows but half; trust God; see all, nor be afraid. Another remarks, God's nature is the ground of man's nature, all nature. The Spirit of truth is the Spirit of love. The secret of the Lord is with them that respect him.

The third element of creative force in mystical teaching is the idea of a direct communication between God and the

human soul. This is a very fundamental element of the system. It is an affirmation of experience supported by innumerable witnesses. No one can successfully deny the assertion. Theories amount to nothing in this case. The Friend of God is at the sources, behind our definitions. He is back of the forms, at the springs of religion. Some have no patience with him, while others incline to sympathize with him. Doubtless temperament counts for something in his case. Sacerdotalism and bibliolatry dislike him, denounce him. Organic Christianity generally inclines to mistrust him. To some ecclesiastics he is simply shocking. A man of this generation face to face with God? Impossible. This man of like passions with us in immediate fellowship with the Spirit of Holy Scripture? How improbable, how irritating! The situation really is embarrassing, unpleasant. Most men are quite sure that Jesus died; only few people ever find the living Christ. Too few know him and the power of his resurrection. So the discrimination between letter and spirit of Scripture and Church is ominous. Very well, but listen. After all is not our Friend of God about the only man among us who seems to know anything of present importance about the living God of Hebrew history? He believes in reason, the Bible, and Church. And he believes in God, especially God. He is neither invincibly ignorant nor inevitably insane. He reasons well, and lives well. He is neither an anarchist nor an atheist nor an indifferentist. Nor does his immediate fellowship with God in any way endanger the Bible, the Church, or reason. Quite otherwise. It verifies and vindicates them, explains and commends them. "Never was there a time when what there is true in mysticism needed emphatic appreciation more than it does to-day." The Friend reports that the Spirit in his breast is the truth of Scripture, the light of his vision is the glory of the Church, and the Gospel of our ministry is the power of his experience. The living God of Isaiah does not deny himself in the Messiah. The Father of our Lord Jesus Christ does not discredit himself in Paul the apostle, Ber-

nard of Clairvaux, Francis of Assisi, Tauler of Strasburg, Gerson of Paris, Luther of Eisleben, or Wesley of London. True mysticism is more than an appeal from scholasticism, ecclesiasticism, bibliolatry, and materialism. It is a principle of vital Christianity, an essential element of healthy religion. Deny the reality of an immediate and personal communion of the soul with God, and you toll the death of distinctive Protestantism. What of Methodism? Well, she would be the first to die. One can hardly imagine a living Church without the Mystic's "experience." Among the earliest publications of the Book Concern was a translation of Thomas à Kempis's *Imitation of Christ,* entitled by John Wesley *The Christian Pattern.* And who shall calculate the influence of William Law and the Moravians upon Wesley and Methodism?

Another interesting element of creative power in mysticism is its appreciation of the essential symbolism of nature. Every sensuous thing is a sign and vehicle of something higher and better. Every spiritual fact strives, sighs to express itself, complete itself, in a becoming physical form. So, in the beginning was the Word, the deed. Love in truth is love in deed. Even so faith, if it have not works, is dead in itself. Morality is based on the same principle. The good will implies a good work. We call this consistency, and expect our neighbors to live honestly. There is a natural and necessary correspondence between the outward and inward life amounting to a sacrament. By a healthy appreciation of this principle mysticism emphasizes a truth of neglected importance. Illustratively, recall Sidney Lanier's chapter on Nature-Metaphors. Idealism, as a sole theory of life, is no better than materialism. Each is bad if dissociated from the other. Spirit needs form, and finds it in matter. Matter needs life, and finds it in spirit. What God has joined together let not man put asunder. Nature is a married harmony of thought and form. Philo says that nature is the language in which God speaks. Baptism and the Lord's Supper are sacraments. They used to be called

"mysteries," in the meaning of symbols. And here the poet and the pastor meet rejoicing. Here are propriety, spirituality, and purpose of worship—a genuine sacrament. Both are inevitable symbols of the mystical union between the Christian and his ascended Lord. Apologetically, these comforting correspondences and answering affinities between man and his environment, the reciprocities and requitals of faith in nature, extend and enrich the parables of Scripture. Nature is the language of thought, The thought is better than its language. But where there is thought there is a thinker. The thinker is better than the thought, the doer than the deed. The goal is God. God is best. The cosmic system is a rational order to higher purpose. There is a science of the invisible truth of faith quite unknown to the mere physicist. The true mystic is profoundly Christian. He is a man of many books but one God, over all and in all. He is never an orphan in the world, never alone. His heart is restless until it reposes in God. He appreciates right relations and strenuous endeavor. He is an intellectual and a moral stimulus of the first class. His conviction of natural symbolism encourages the sympathetic study of nature and excites our admiration. For him there is in nature a correlative intersignificance and fellowship of God with man. The sensuous world is rather more than a ritual of worship. It is sacramentally thoughtful and inspiring. Beauty is a symbol and a sacrament of holiness. So between science and religion there is no necessary conflict.

A prominent element of constructive power in mysticism is unqualified self-devotion to what is sincerely believed to be the will of God. The Mystic finds a God of intelligence and love, and loves and obeys the God he finds. His God is in every way worthy of respect. He has no will but to do God's will. Visions, ecstasies, trances, dreams, and the rest aside, obedience is great in religion. The Friends of God are essentially the spiritual successors of the apostles John and Paul. The facts and forms of nature and historic Christianity require the spiritual discernment and modern exposi-

tions of personal experience. Mystical Christianity insists upon the translation of scriptural truths into personal realizations. Practical science and speculative religion are a bad combination. Hold not the faith with respect of persons must be taken seriously. He that loveth not knoweth not God.

These several salient elements of mysticism stand in very hopeful relations to one another, to modern thought, and to the religious interests of the new century. Mysticism comes to the rescue of faith from formalism, of spirit from materialism, of life from scholasticism, of liberty from ecclesiasticism, truth from indifference, love from professionalism, hope from pessimism, light from criticism, and order from confusion. The subjective and objective tendencies complement and correct each other. The Friend of God is an expert in adaptation. He is something of an artist, considerable of a scientist, a good deal of a poet, a suggestive philosopher, an effective preacher, a kindly brother, and a convincing Christian. With the revival of mystical interest we may reasonably expect a deepened experience of personal salvation, a profounder reverence for God, a spiritual appreciation of nature, a practical use of the Scriptures, a heart of purer joy, and a life of richer pleasure. Above all, the work of the Lord will be more heartily and thoroughly done. There will be less pomp, and more power; fewer wars, and greater victories; lower steeples, and fuller churches. Beethoven's music and Dante's poetry, St. John's gospel and St. Paul's epistles, will be in appreciation. Wordsworth and Tennyson, Browning and Brooks, Burroughs and Goethe will be helpful.

DeLoss M. Tompkins

Art. VII.—WESLEY AS A STUDENT AND AUTHOR.

If Wesley was not inclined to literary pursuits it was not because he did not receive a bent in that direction from both sides of the house. His ancestors were clergymen and university men, and his father was no mean author. But he not only received such a bent, he responded to it with joy. In one of his writings he complains of the same temptation to which Frederick W. Robertson gives expression when he speaks of his love of books tying him to his study and the love of Christ driving him out among men. Wesley's student life is summed up as follows: six years at Charterhouse School in London, five years in Christ Church College, Oxford, and five years resident in Oxford as a student and teacher as Fellow of Lincoln College—nearly ten years of university life. It is not necessary to say that a man so utterly conscientious, with so many moral and religious scruples, was most diligent in his studies. The Oxford course was not as broad and thorough as it is to-day, but as far as it went Wesley mastered it. It gave him a magnificent drill in Greek and Latin, and a good outlook over science and literature. He seemed to be a natural linguist. I do not know that he studied any modern language in Oxford—it was not till Thomas Arnold introduced his great educational reforms about 1830 that the modern languages took their place by the side of the ancient in England. But on his way to America and later he studied German so thoroughly that he could preach in it. He also knew French and Spanish and Italian, and was an excellent Hebrew scholar. Throughout his long life Wesley was an indefatigable reader. His intellectual acquisitiveness and curiosity were marvelous. If a new book came out in natural philosophy, or in electricity, which was just then beginning to be studied, he bought and read it. He took great interest in Benjamin Franklin's experiments in electricity, and himself established a station in London for the receiving of

patients to be cured of disease by electricity—one of the first to take up that force as a curative agent. I can imagine if he were living to-day with what intelligence and attention he would study Marconi's almost miraculous results in wireless telegraphy. It may be in some favored spot in the house of many mansions he is to-day observing the wonderful progress of science and taking in all the achievements of man. He had libraries and book depots in some of the principal cities, and was not compelled to carry many books with him. But he always had some books in his saddlebags, and read them in the saddle.

In some articles in the *Methodist Quarterly* (New York, April, 1858, October, 1859, and April and October, 1860) the Rev. G. F. Playter gives the best analysis anywhere to be found of Wesley's wonderful activity as a student and author. The list of books he read—those that are noted in the Journals—is so formidable that it is wearisome even to read the titles. Lecky says that he preached and traveled so much that one would suppose that he did nothing but preach and travel, and that he read and wrote so much that one would suppose he did nothing but read and write. Besides that, he gave so much attention and time to guiding the affairs of his societies and counseling the preachers, etc., that we cannot see how he could find time for anything else. We have been struck with the breadth of his intellectual interests. Take music. Was there an oratorio to be given? Wesley was there an admiring or critical listener. Was there a great anthem to be rendered in a cathedral? Wesley was there. Was a new theory of music broached? Wesley read it and criticised it. He passed judgment on Church music and compiled both tune and hymn books. I do not agree with all his ideas. In his time fugue tunes were coming into use. Wesley did not like fugue music, and forbade his societies to sing such tunes. He abominated repetition of words, as in anthems, and the singing different words at the same time by different members of the choir. As was said, his interest in natural science was intense. He was an

inveterate reader of scientific books. I could give a list of scores. Medicine was also his delight. He read the best medical books of the time. But he did not believe much in medicine as it was then practiced, nor have much faith in doctors. He worked out a scheme of medicine for himself, based partly on medical writings, partly on his own experience and observation, and partly on the experience of others. One of the most popular books he ever wrote was *Primitive Physic*. Some of his recommendations are absurd. Others are wise and good. He himself was often called to help the sick, which he generally did with excellent results. The Christian Science people would indorse Wesley when he said in 1747, "For more than twenty years I have had numberless proofs that regular physicians do exceeding little good." But farther than that they could not follow him. He was too sane to deny the reality of sickness or the use of the best remedies to counteract it, though he thoroughly believed in the power of prayer and that God sometimes heals miraculously in answer to faith. Wesley was a great lover of poetry. He read the "Iliad" and "Odyssey" of Homer and admired them intensely, and contrary to the best critics considered the "Odyssey" the finer. He reveled in Virgil and quotes it frequently even in his sermons. He loved the ancient classics and had no patience with men who were filling themselves with the chaff of modern books, neglecting the eternal masters—Homer, Virgil, and others. He wrote to Joseph Benson, "You would gain more clearness and strength of judgment by reading those Latin and Greek books (compared with which most of the English are whipped syllabub) than by fourscore modern books." He read the "Fingal" of Macpherson, ascribed to Ossian, three times, and his admiration increased with every reading. Tasso's "Jerusalem Delivered," Ariosto's "Orlando Furioso," Milton's "Paradise Lost" and his "Paradise Regained," Voltaire's "Henriade," and other great poems he read with zeal. He prepared an edition of "Paradise Lost," leaving out some of the obscurer lines and explaining

others in the notes. The English poets of his own century and the century before he read with attention, and even prepared an edition of Shakespeare's plays with notes—a fact not generally known—leaving it in manuscript in his desk, which was, however, consigned to the flames by his stupid and narrow-minded executor, Henry Moore. Nor must we be surprised that Wesley occasionally relaxed by a novel-reading, though for diversion he was generally content with books of travel, discovery, miscellany. One of the purest and best novels of the day he published for his people, and speaks in his Journals of reading Sterne's *Sentimental Journey,* the exploits of Baron Trenck, Home's *Tragedy of Douglas,* and even the Life of the actress Mrs. Bellamy. Books of travel and discovery, however, were favorites. It is not necessary to say that Wesley was a great reader of history—both secular and Church history. Some of the most interesting parts of his Journals are where he gives his judgment of historical characters and books. He is always perfectly frank in his utterances, and never seems to care when he steps on English corns. For instance, he had a high opinion of Mary Queen of Scots, and believed her innocent of the charge of conspiracy against England and Elizabeth, an opinion in which the best recent historians do not bear him out. On the other hand, he despised Elizabeth for her tyranny and cruelty. I consider some of Wesley's historical judgments sound, and in discernment and accuracy far ahead of his day, others are one-sided and unjust. In Church history he rescued Montanus and Pelagius from the misunderstandings of centuries, and had the courage to confess the monstrous injustice with which his own Church and nation had treated the Scotch Covenanters.

There is one fact in the intellectual history of Wesley, and that is his perfect frankness and honesty. He is never afraid to express an opinion, however it thwarts popular prejudice. Nor—what is still better—is he ever afraid to change an opinion by further reading and study. He scathes the British treatment of India, and excoriates with burning

words of indignation the desolation of Hindustan. I can imagine if he were an American how he would write about our treatment of the Indians and the cruelties of our army in the Philippine Islands. At a time when English merchants and capital were deep in the slave trade he studied the matter with the best books he could get and wrote on it with tremendous effect. The candor, fearlessness, and frankness of Wesley as a writer and speaker make us admire him, whether we agree with him or not. In this he is an example to ministers, who are under special temptations to servility.

Coming now to Wesley's own work as an author, that work was of three kinds: (1) books he reprinted, (2) books he compiled, and (3) books he wrote. The first book he ever sent forth was a *Collection of Forms of Prayer,* with a preface and questions for daily self-examination. It was the product of his Oxford Catholic period, 1733. His next was Thomas à Kempis's *Imitation of Christ,* 1735, a revised translation from the Latin. This classic of the devotional life Wesley always held in the highest esteem—he published it again in 1741, 1748 (Latin), and later without date (perhaps 1785), and it was the first book issued by the American book room. I wonder how many Methodist ministers have read through this message from the fifteenth century, on which Wesley fed his soul. The first book he issued after his "conversion," in 1738, was Barnes's treatise on Justification. I have not even space to name the books by other authors he sent forth. Many were published in the Christian Library, 1749-55, fifty volumes, containing abridged copies of the works adapted to edification issued by the great writers of the Church of England and of the Puritans. He also published Tissot's *Advice with Respect to Health* and Cadogan's *Dissertation on the Gout and All Chronic Diseases.* Wesley was the first to employ the printing press on a large scale as the means of popular education.

As to the books he compiled, their name is legion. One was *The Complete English Dictionary,* explaining most of the hard words found in the best English writers (1753).

In this the word Methodist is defined as "One who lives according to the method laid down in the Bible." Another was *The Desideratum or Electricity Made Plain and Useful. By a Lover of Mankind and of Common Sense* (1760). He says he regards electricity as the "general and rarely failing remedy in nervous cases of every kind (palsies except), as well as in many others." His *Primitive Physic* (1747, twenty-third edition 1791) went through twenty-three editions in his lifetime, and was much used for a long time after. His *Compendium of Natural Philosophy* (five volumes, 1775, fourth edition 1784) was an effort, he says, "to display the amazing power, wisdom, and goodness of the great Creator; to warm our hearts and fill our mouths with wonder, love, and praise." As late as 1859 Playter could say of Wesley's *Natural Philosophy:* "Until lately it was one of the text-books of the candidates for the Methodist ministry in the United States and Canada; and far it is from certainty that a more suitable book has been provided" (*Methodist Quarterly Review,* October, 1859, p. 564). An article in the *Westminster Review* (October, 1870, article iv) holds Wesley's scientific views up to ridicule. Sin is the cause of earthquakes, Wesley says. Before the fall the earth was beautiful, no morasses, no gulches, no rugged rocks, no precipices, no deserts, no volcanoes, etc. But we must remember Wesley wrote before the science of geology was founded, and he is not to be blamed for views that science has corrected. He was really cordial to new discoveries, and took a keen interest in them. Wesley knew of no good Church history in English except Maclaine's bad translation of Mosheim. So he took Mosheim's Latin and Maclaine's English and made a *Church History* in four volumes, 1781. He also compiled a short *Roman History* in one volume and a *Concise History of England* in four volumes (1776) from the beginning to the death of George II. To these must be added a series of grammars—English, French, Latin, Greek, and Hebrew. None of these are original works, of course, but compilations from other books. He also translated from

the Latin and abridged Aldrich's *Logic.* Wesley laid a great store by logic. For a clergyman, he said, "Nothing in the whole compass of science is to be desired in comparison of it." He wanted his preachers to be able to conduct an argument, and to reason clearly and convincingly. In the same list of compilations ought to be placed his *Notes on the New Testament,* taken mostly from Bengel's *Gnomon,* published in 1755, and his *Notes on the Old Testament,* taken from Matthew Henry and Pool, published in 1765. The New Testament book proved popular, and is one of the standards of orthodoxy in Methodist Churches. The Old Testament never went to a second edition, partly because it was too bulky—three volumes. In the preface to this Old Testament commentary there occurs a passage worth quoting. Speaking of his being importuned to follow the New Testament with a similar work on the Old, he says: "This importunity I have withstood for many years. Over and above the deep conviction I had of my insufficiency for such a work, of my want of learning, of understanding, of spiritual experience, for an undertaking more difficult by many degrees than writing on the New Testament, I objected that there were many passages in the Old which I did not understand myself, and consequently could not explain to others, either to their satisfaction or my own. Above all, I objected to the want of time; not only as I have a thousand other employments, but as my day is near spent, as I am declining into the vale of years. And to this day it appears to me as a thing almost incredible that I should be entering upon a work of this kind when I am entering into the sixty-third year of my age." Wesley lived twenty-six years after this.

Lastly, a word as to the original writings of Wesley. He wrote no classic, or work of vast and permanent influence, like Edwards on the Will or Calvin's *Institutes.* Nor did he write any epoch-making work, or work which marked a new era or which created a new era, like Augustine's *City of God* or the three great treatises of Luther in 1520. He was not a great theologian in the sense in which Calvin or Charles

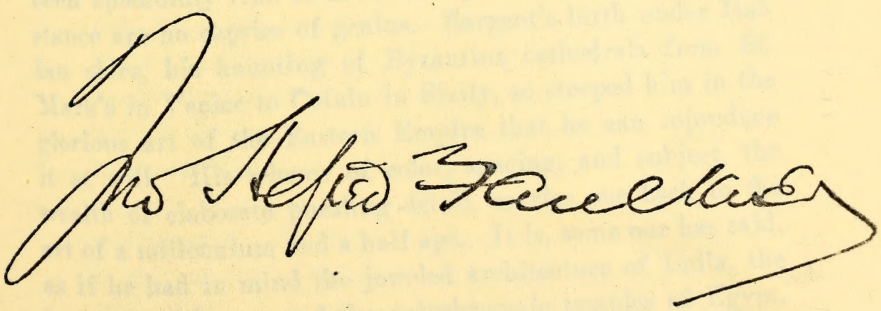
Hodge, or our own William B. Pope was a great theologian. First, he had not the leisure to make a wide study of theology; second, his mind was not that of a metaphysician or a thinker, but that of a keen, cool, thoughtful observer and logician; and, third, he was a man of too universal interests and sympathies to bend down to continuous and profound meditation on theology proper. In other words, he was too universal a man to become a great master in any one department. But when the writer of the article "Wesley" in the ninth edition of the *Encyclopædia Britannica* says that he "has no claims to rank as a thinker or even a theologian, but within certain narrow limits was a skillful controversialist," he certainly understates the fact. Wesley was a thinker and a theologian, but not a great one. If we judge Wesley, however, from the influence of his ideas, the way they have been incorporated into churches and institutions, the fact that they are more living and regnant to-day than ever before, the fact that they have gone far beyond the societies which trace their history back to him, that they have leavened modern Christendom, I think it is not unfair to call Wesley one of the very greatest of theologians—standing side by side with these four: Augustine, Thomas Aquinas, Calvin, and Arminius. Speaking of Wesley's religious writings, then, his sermons are by far his most important. On them successive generations of Methodist ministers have fed, and their ideas have been woven into the structure of a large part of modern Christianity. Wesley preached extemporaneously, and although he advised his preachers never to preach above thirty or forty minutes he himself sometimes preached for one or even two hours. But the marrow of the Gospel is in them, and it was keen insight which led him to make them, and not any formal creed or theological treatise, the standard of orthodoxy for his preachers. There are also a series of writings called out by the Calvinistic controversy. It was well that Fletcher took care of this controversy, for he was both an abler theologian and a more courteous debater than Wesley. But Wesley's writings are strong and

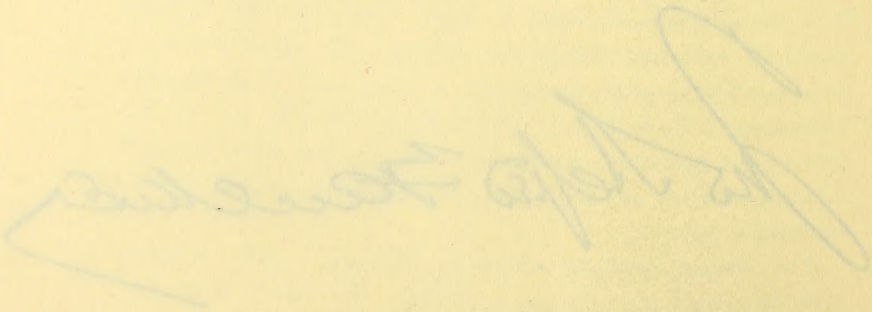
keen, and in good temper. Perhaps the most interesting of all Wesley's religious writings are his defenses of his movement. These are fine in style and in spirit. They leave nothing to be desired. Wesley wrote several formal theological treatises, notably his great book on original sin, and tracts on sanctification.

Some of the most delightful of his writings are his letters. They are the wise and sagacious counsels and ideas of a man of remarkable prudence, insight, and spiritual discernment. They are one of the most precious legacies of the eighteenth century. The candor and fearlessness of Wesley are well illustrated by his political writings—those dealing with Ireland, the position of the Catholics, and contemporary European events, and especially those treating of America. He was a Tory, but a reasonable and liberal one, and he thought rebellion was justified only as a last resort under extreme provocation. That provocation he did not believe America had received. These writings were unfortunate to the infant Methodism of this land, but given a man of Wesley's intense interest in affairs, his clear and cool judgment, his frankness of expression, and his earnest patriotism, and he was bound to write whatever he felt the day demanded. However mistaken in judgment, he acted and wrote under the stress of conscience. "I must work the works of him that sent me, while it is day." Last, but first, are the Journals—Wesley's diary kept from the beginning of his voyage to Georgia to near the close of his life. How fresh, how living, how interesting! The whole life of the eighteenth century is in the Journals of John Wesley. They are full of comments on men and things and events—the panorama of a great century, a great movement, a great land. No man can understand either Wesley, England, Methodism, or the history of the last three centuries unless he has read Wesley's Journals. They are the most wonderful record ever penned of human activity.

Two things must be added in closing: First, Wesley's style is always clear, concise, direct. He hated verbiage—

mere words, long, involved sentences, a diffuse style. For him life was too short and too busy. Second, there ought to be a revival of interest in Wesley's writings. On the strength of the centennial of Emerson's birth this year our Unitarian friends are advising the purchase and reading through of his works—an Emerson revival. With more right have we to urge a Wesley revival. Every minister ought to have his works complete; and ought to read them through from beginning to end, and with notebook and lead pencil in hand. And every layman ought to have the Rev. Herbert Welch's *Selections from the Writings of John Wesley* (Methodist Book Concern, 1901), or the Rev. James H. Potts's *Living Thoughts of John Wesley* (same, 1891); and as to his Journals they ought to have at least the Rev. Edwin Janes's *Wesley His Own Historian* (same, 1871), or the *Heart of Wesley's Journals,* edited by Percy Livingston Parker, with an introduction by Hugh Price Hughes, and an appreciation by Augustine Birrell (Revell, 1903), or, better still, *Wesley His Own Biographer: selections from the Journals, with numerous illustrations and the original account of his death* (London, Wesleyan Conference Office, 1891). And as to the numerous Wesley's Lives every layman ought to read at least one brief one, say Telford's, or Rigg's, or Lelièvre's, or the latest and one of the most interesting, "by a Methodist Preacher," *John Wesley the Methodist* (London, Wesleyan Conference Office; New York, Methodist Book Concern, 1903).





Art. VIII.—A BIT OF BYZANTINE.

The people of the New World are acquiring a Sistine Chapel of their own. The second part of the mural decoration of the Boston Public Library by John Singer Sargent makes that evident. The completed apses hush the visitor into reverence. It will certainly be a holy place when these apses are joined by the glories yet to be spread upon the intervening walls and ceiling. No one knows but the artist what the themes of the remaining parts are to be. Perhaps it can be safely affirmed from the nature of the spaces that the themes will be subordinate and connective. Sides and roof of the narrow hall do not admit of subjects of first importance. Range of vision in such an instance is too short for their proper display. But the work done on either apse is set in view conspicuously by the whole length of the corridor. So the "Dogma of Redemption" just uncovered is naturally the climax of the whole scheme. In point of fact Byzantine art which purposely dominates the place could not without sense of discord and anachronism be carried to subjects of later date than the "Dogma." The motif of the whole seems to be the portrayal of the evolution of religion out of the chaos of crude and conflicting faiths of antiquity through the monotheism of the Hebrews to the atonement in Christ. Whether it was the theology or the art of the epoch which dominated the artist, it must be admitted he has been splendidly true to both. Subject and style in this instance are no caprice of genius. Sargent's birth under Italian skies, his haunting of Byzantine cathedrals from St. Mark's in Venice to Cefalu in Sicily, so steeped him in the glorious art of the Eastern Empire that he can reproduce it at will. His scheme of color, spacing, and subject, the wealth of elaborate puzzling detail, carries one back to the art of a millennium and a half ago. It is, some one has said, as if he had in mind the jeweled architecture of India, the lacquers of Japan, and the polychromaic temples of Egypt.

It is to be regretted since one gets any peep of Sargent's decoration from the staircase that the whole is not revealed at once, as Kaulbach's "Era of the Reformation" is upon the grand staircase of the Museum in Berlin. It would be more effective if one could enter the room upon a level approach. However, this is a minor matter.

The spacing in the two apses is similar, consisting as it does of friezes and lunettes. Across the western frieze in most effective grouping stand the prophets of Israel—imposing figures already made widely familiar by popular reproduction. Matching these, in the eastern frieze, is the line of tall and fascinating-faced angels, two of whom support the great golden cross, the base of which overlaps from the lunette into which the others display the frieze and various instruments of the crucifixion. The central figure of the western apse, Moses, is matched by Christ in the east. The former holds the stony tables. This latter is on the cross. As explicitly as if written stand out the words, on the one side Law, and on the other Atonement. In this antithesis, however, Moses stands in the frieze with the prophets, while Christ, on the other hand, is in the lunette above the angels. There is not only a theological significance here, but an artistic effect which avoids too exact opposition.

There is all the wealth of symbolical detail characteristic of the Byzantine school. One is always finding something curiously new and is lured on as by the device of a puzzle picture. For example, the "Dogma of Redemption" just uncovered represents Christ on the cross, the crouching figures of Adam and Eve are directly under the outstretched arms and the three figures are swathed in the same band, signifying one flesh and one suffering. Adam and Eve hold golden chalices beneath the pierced hands to catch the sacramental blood. Adam's face is ugly to signify the ugliness of sin; Eve's is beautiful, to indicate humanity as being worth saving. Behind and above the cross the Holy Trinity is represented by three heroic figures, wrapped in the ample folds of the same robe of incomparable color. These majes-

tic forms are seated on one throne. A hand of each is uplifted in the Greek blessing. Each head wears a different style of crown, suggestive of different attributes. Seven doves, each with cruciform nimbus, make an arch above all. The countenances of all the figures in the lunettes are designedly expressionless, so that attention shall not be diverted from the wholeness of the theme. A serpent winds his coils about the feet of Adam and of Christ. At the foot of the cross is a pelican feeding her young in the nest. A curious mistake of early ornithology, which supposed from the crimson spot on the bill of the pelican that she fed her young with her own blood, made her the ecclesiastical symbol of the atonement. The lettering also is effective. The word *Sanctus* is woven repeatedly into the golden hem which enfolds the persons of the Trinity. On the band between the frieze and the lunette occurs the impressive sentiment adapted from the cathedral of Cefalu: "The sins of the world have been remitted: Maker of man made man and his Redeemer. Incarnate I redeem the body. God I redeem the soul." It is worth remarking that this is the reproduction of Byzantine art by twentieth century methods. For example, it is no longer necessary for the artist to climb dizzy scaffolding and lie in painful positions in order to pencil walls, ceilings, and domes. In his own country, in his own studio, with its quiet and convenience, upon canvas easily rolled and unrolled at his pleasure by mechanical devices, he lays on his colors without danger of intrusion of the curious. This may be less romantic, but it is certainly the saving of the artist. Again, this saves the picture from being marred by climatic conditions. In case of fire it can be detached from the wall and rescued. Another innovation is the blending of plastic art with painting. Whenever effect can be heightened by it Sargent daringly introduces bas-relief.

Sargent is such a towering figure in the art world of today that some personal mention cannot well be omitted. He is a cosmopolitan, of American parentage but Italian birth;

speaks and writes the continental languages with ease. Yet he is such a loyal American that he said if he must needs become an English citizen in order to be admitted to the Royal Academy he would decline the honor. He is not much beyond forty years old, yet has enriched the world with a great variety of work in the twenty-five years since his first picture hung in the Paris Salon. He is capable of great speed. It is said that he did the figure of Astarte in a single day. The presence of visitors in his studio, laymen or even artists, does not disturb him. He works without apparent exertion, and relaxes happily at the piano or with the guitar. It is a coincidence that the chief works of Abbey and Sargent are in adjoining rooms in the Boston Library. They are friends and worked together in the corrugated iron studio which Sargent built in England. It is not often that an artist gets in the same year a commission to paint the coronation of a king and the portrait of a President. Roosevelt and King Edward are laying tribute upon the genius of Sargent at the same time. The old adage, "No excellence without great labor," has another illustration. From very youth Sargent had pencil and palette in hand until the technique of his art was mastered. He studied the masterpieces until he could reproduce from memory and with a few bold strokes the heroic figures of Tintoretto, Titian, and Paul Veronese. Out of this constant study and practice came an unsurpassed technical equipment. Sargent has been characterized as a draftsman of force, style, and confident sureness, and a colorist of restrained strength and comprehensive breadth of scale. Posterity will class him with Titian, Rembrandt, Velasquez, and Van Dyke.

David H. Clark

Art. IX.—WESLEYAN UNIVERSITY IN THE SOUTH.

Wesleyan University is the oldest surviving institution of Methodism standing for the higher education in the United States. Cokesbury, the pioneer college, after a struggling existence of a few years, expired amid flames. Madison College, in Pennsylvania, Augusta College, in Kentucky, and La Grange College, in Alabama, after some years of highly useful and honorable service to the Church succumbed to adverse fortunes. Dickinson College is older in name and history, but it came under the auspices of the Methodist Church subsequently to the organization of Wesleyan University. Randolph-Macon College received its charter before the latter institution, but went into operation one year later. In a sense, therefore, Wesleyan University may be regarded as the mother of Methodist colleges.

This claim is supported by a narrow margin. The upward educational impulse set in motion by the General Conferences of 1820 and 1824 brought into existence a multiplicity of colleges and seminaries almost simultaneously. The educational conscience was not more profoundly stirred in one part of the connection than in another. The preeminence of Wesleyan University is due to the good fortune of its location in a part of the country which has always represented the highest ideals and standards in education, to the wisdom of its founders in beginning with an equipment and an endowment which as compared with other Methodist institutions seemed ample and even munificent, and to the wise foresight and matchless guidance of Wilbur Fisk. Though the Southern Conferences had taken early action in founding colleges and the projectors of these had labored with heroic zeal, still there was not on the part of the clergy a realization of the importance of such foundations and of the demands of a membership rapidly increasing in wealth and culture. Their thought and effort were employed in propagating the distinctive doctrine of a full and free salvation,

in supplying the waste places, and in occupying the frontiers of civilization. The result was when they looked over the field for the best material in manning these institutions they found themselves compelled to send North or to take men who were not college-bred. That for the most part good and competent men were placed at the head in no wise palliated the indifference or lessened the risk.

The influence of Wesleyan University on the life and thought of the old South was significant in character and great in results. This statement will be more readily accepted when it is considered that Wesleyan was a leading source of supply, from the very outset, for presidents and professors of Methodist colleges in the South; that its curriculum and policy were models by which to be guided; that it furnished many teachers for educational work below the college rank; that many Southern youth were sent thither to be educated; and that two of the present college of bishops of the Methodist Episcopal Church, South, Bishops Keener and Hendrix, are graduates. To show through what currents this influence flowed and to measure its extent present an interesting study. The leading factor was Wilbur Fisk, in his day preeminently the representative man of his Church in wide information, scholarly attainments, and educational work and progress. In early life and throughout his career there were many things which conspired to make him and the South mutually trustful and helpful. Immediately after graduation at Brown University he tutored in the South, near Baltimore, in a wealthy and highly cultivated family; in subsequent years, while at Wilbraham Academy and at Wesleyan University, he declined attractive offers with substantial inducements at the South. He was offered the presidency of La Grange College, and elected a professor in the University of Alabama with a two-thousand-dollar salary, with the further prospect held out that he would be made president, an office which carried a salary of three thousand dollars. In his last years, when the agitation of the slavery question was grow-

ing increasingly bitter and more violent, his conservatism caused him to be charged with being a defender of slavery, an apologist of the institution, and a champion of oppression—in the minds of some, charges which rest to-day like a blight upon his fair fame and honored name. When lying upon his deathbed he was asked to suggest his successor as Wesleyan's president; he replied, "Dr. Olin." This brings us in the investigation to the next most potent factor in estimating the forces at work, which is found in the career of Stephen Olin previous to assuming the office to which he had been nominated by his distinguished predecessor.

Stephen Olin, a native of Vermont and a graduate of Middlebury College, after graduation went South, taught in South Carolina, entered the South Carolina Conference and became a traveling preacher, relinquished itinerant work, and from 1826 to 1833 was a professor in the University of Georgia. From Georgia he went to Virginia, becoming the first president of Randolph-Macon College. Always a sufferer from ill health, in 1837 he resigned and traveled in Europe for his health. While abroad he was called to the presidency of Wesleyan University, from which seat of learning he continued, with the assumption of office, to influence Southern life and thought. During his residence in the South no man impressed more his day and generation. Eminent Georgians have left testimony to his worth and ability. Bishop James O. Andrew declared him the greatest preacher of the American pulpit; Alexander Stephens said that he had received a greater uplift and inspiration from his instruction than from all of his other teachers combined; and his teaching is said to have had much to do with the intellectual future of George F. Pierce and in shaping the destiny of this eloquent preacher and distinguished bishop. Too, he was a slaveholder, who sold his slaves and pocketed the receipts. Ill health, as has been intimated, interfered with an immediate taking up of Dr. Fisk's work, which for a brief season was committed to other hands. When he did grasp the reins the wisdom of the

choice and confidence in his fitness were fully justified by the success that attended his administration. Though his presidency may have strengthened the work begun by Dr. Fisk, it did not surpass the influence exerted by the latter upon the South. Even in the trying days following the division of the Church in 1844, when in that crisis Dr. Olin's voice was heard and his vote was cast out of harmony with the cause of his best friend, Bishop Andrew, his reputation and character were such as to retain his strong hold on the patronage of the South and to put Wesleyan graduates into prominent positions in Southern institutions. With his death, in 1851, one finds an almost absolute cessation of these interchanges of regard and confidence between the university and the section which had profited so greatly by the generous contributions made to its teaching force and by the enlightened instruction given to its young men. A more loving and beautiful testimonial to the influence of these two great educators in the South will not be found than in the numerous instances where fathers gave to sons the Christian names "Wilbur Fisk" and "Stephen Olin."

After finding the source of Wesleyan's influence in her larger equipment and in the characters of the men at the helm, we may trace it in the South to the several higher institutions of learning which were touched incidentally and, in some instances, vitally. Contemporaneous in inception and almost so in organization with the University was Randolph-Macon College in Virginia. Virginia-like, the latter looked in the main to Virginia for professorial material. After Dr. Olin had started the institution safely on a successful career Virginia furnished the subsequent presidents and, in the main, the members of the faculty. At the outset Wesleyan was disposed to manifest a cordial and generous spirit. In 1833 she conferred the honorary A.M. upon Gabriel P. Disosway, the enterprising and enlightened layman of Petersburg, with whom originated the birth-idea of the institution; in 1834, from her second class, she furnished a tutor in Fisher A. Foster, who after a service of two years

went to Mississippi and practiced law; in the same year, 1834, the president, Dr. Olin, received the honorary D.D. Save an adjunct professorship filled for a brief time by James A. Dean, class of 1847, there were no further expressions of zealous aid and friendly regard. In the early years of his presidency Dr. Olin spoke eloquently and labored earnestly to keep Georgia, one of the patronizing Conferences, faithful in her allegiance and generous in her contributions to Randolph-Macon; but the zeal and influence of Ignatius A. Few thwarted his efforts. In 1834 the manual labor idea of education, having seized Georgia Methodism, had ripened into the organization of the Georgia Conference Manual Labor School, the forerunner and, in part, germ of Emory College. Two of the first teachers in this school were Wesleyan alumni, George H. Rounds and George W. Lane. The former, after graduation in the first class, that of 1833, went South and taught in South Carolina. In 1835 he became connected with the Conference School, maintaining, with the exception of one year, this connection until 1842. Afterward, until his death in 1879, except one year in Indiana, he gave almost uninterruptedly his life to educational work in Georgia, South and North Carolina. Because of ill health George W. Lane left college in his junior year and went to Florida for relief. In 1836 he was called to be classical master in the Conference School, and when Emory College was organized in 1837 he became its professor of ancient languages, a position he retained and honored until death, in 1848. In Manual Labor School and in college L. Q. C. Lamar, the eminent statesman and jurist, was a pupil of these colaborers. He has left behind this tribute to Professor Lane: "There was Professor George W. Lane, who unlocked for us the pure springs of Grecian literature, shedding over them all the rich light of his holy precepts and example." Bishop James O. Andrew, president of its board of trustees, moved to Covington, the seat of the Manual Labor School. When Emory College was located two miles off, at Oxford, he changed his residence, with true

Methodist usage, to that place. Returning from his episcopal journeyings, nothing delighted him more than to welcome under his roof these two cultivated graduates of Wesleyan University, where the hours glided by swiftly in bright repartee, good-natured jokes, and holy conversation. Another Wesleyan alumnus in the first faculty of Emory College was Harvey B. Lane, professor of mathematics. As if to express in some measure her appreciation of the esteem in which her sons were held, Wesleyan handed out some choice bouquets to the heads of these two institutions, in 1836 conferring the honorary A.M. upon Alexander Means, superintendent of the Manual School, and in 1838 LL.D. upon Ignatius A. Few, founder and first president of Emory College. Before leaving Georgia, with her many teachers graduated from Wesleyan University, one name distinguished in Methodist annals remains to be mentioned, that of Daniel Curry, who belonged to the class of 1837 and became a professor in the Georgia Female College in 1839. Here he was associated with another former student of Wesleyan, Spencer Mattison, who left the university in his freshman year and took his degree at Middlebury College.

Following close upon the organization of Emory College in Georgia was that of Emory and Henry College in southwestern Virginia, likewise named in honor of Bishop John Emory. In name both institutions were sympathetic memorials of his then recent tragic death and a recognition of his ripe scholarship and varied attainments. More so than any other college in the South, Emory and Henry College was the child of Wesleyan University. Rev. Creed Fulton, the leading spirit in arousing public interest and in making the college a possibility, applied to Wilbur Fisk for a suitable president. Dr. Fisk, bearing in mind the pernicious interference of boards of trustees in the South in the management of colleges, particularly of State institutions, replied that such a man could be recommended provided he should be permitted to have a controlling voice in the selection of his faculty and in the internal affairs of the institution. It be-

spoke the good judgment of the agent, Mr. Fulton, in committing the board to this policy. The choice fell upon Charles Collins, who was graduated from Wesleyan University in the class of 1837, and at the time was principal of the high school in Augusta, Me. For fourteen years with rare tact and distinguished ability he presided over the fortunes of the college. In 1852 called to the presidency of Dickinson College, he accepted, his administration there being marked with the same success. In 1860 he became proprietor and president of the State Female College at Memphis, Tenn., where he remained until his death, in 1875. In describing the work and influence of Dr. Collins while president of Emory and Henry College, it will be best done by permitting one of his old students to speak—one who came to occupy high positions in his State and in his party. Upon the announcement of Dr. Collins's death, Colonel John M. Fleming, editor of the Knoxville (Tenn.) *Daily Press and Herald,* penned an editorial leader in which, after outlining the career of his old preceptor, he closed with this touching tribute:

Dr. Collins was in many respects a superior man. In strength of character he had few equals. As an executive officer he was surpassed by no college president in the land; and, had his early ambition taken a worldly turn, he had the capacity to have wielded successfully the affairs of a state or nation. He was stern to command, gentle to persuade; and was either as duty required. While administering his college presidency, he seemed as if born for the discipline of youth; and yet, did the Church require his counsels, he was equally a master in her cabinet. He appeared to have had an intuitive perception of propriety in great things and small; and an indiscretion he was rarely known to commit. He was a man of vigorous thought and energetic style; wrote and spoke pure English, and despised pedantry in all its shapes. He did not affect controversy, though when occasion required he was an able defender of his faith. His piety was of that marked though unostentatious kind that compelled even worldly respect; for in his walk and conversation he illustrated the true dignity of the Christian character. He was sympathetic even to tenderness with human misfortune, as was specially exemplified in his kindness to youths to whom fortune had denied the means of early education. Of the thousands who will mourn his death, none will feel a more touching sorrow than those who will remember his parental guardianship as president of

Emory and Henry College. It has been with a saddened, though grateful, recollection of his thousand kindnesses, during the years of our wayward boyhood, that we have penned this poor tribute to his memory. He is safe with his God.

Dr. Collins brought with him two other members of his class, William T. Harlow and Ephraim E. Wiley. The former after remaining a few years returned to New England, where as city pastor, presiding elder, and member of General Conferences he occupied positions of prominence and influence. Dr. Wiley, who received his doctorate from Genesee College, became Dr. Collins's successor and carried forward the work begun with unwavering courage and conspicuous success. When the weight of years admonished the necessity of laying aside the cares and burdens of his office he resigned in 1881, having served the college twenty-nine years as president and forty-three years in all.

Another alumnus of Wesleyan University who gave devoted, conspicuous, and long service to Emory and Henry College was Edmund Longley, class of 1840. He began his work as professor of mathematics in 1843 and continued uninterruptedly to hold a chair in the college until 1879, serving also in the meantime in the chair of English and modern languages. Afterward, except during a brief interval when he taught in Kentucky, Professor Longley renewed his relations with the college as professor of moral philosophy and English, and continued to teach until old age advised the cessation of work and responsibility. Honored and beloved he still lives in southwestern Virginia, near the scene consecrated by many years of devoted service to his Church and his country. Occasionally he varies the even tenor of his life and beguiles the passing hours by wooing the muses. His verses have a lyric sweetness and fresh spontaneity that charm the reader. Likewise organized at a time when the manual labor idea controlled the minds of the promoters of education in the South, Emory and Henry College began with this feature. Wilbur Fisk a few years before, as principal of Wilbraham Academy, had tried it un-

successfully. His two former students, now at Emory and Henry, very willingly ingrafted the system upon their course of study, and gave it a faithful trial. To their credit be it said, it was conducted with a more pronounced success and for a longer period than at any other Southern institution that experimented with it.

Until Centenary College in Louisiana came into Methodist ownership Methodism's representatives of the higher education in the Southwest, Augusta and La Grange Colleges, both of which antedated Wesleyan University in organization, were influenced but little by the younger but more vigorous institution. In 1829 Augusta College conferred the doctorate of divinity upon Wilbur Fisk, then principal of Wilbraham Academy, thus making him the second D.D. in Methodism. In 1838 Wesleyan University conferred the same degree on Henry B. Bascom, then professor of moral science in Augusta College. For a few years in the following decade Hermann M. Johnson, the noted philologist, and Chandler Robbins were successively professors of ancient languages in Augusta College. At the time the fortunes of Augusta had fallen to a low ebb, and the air was full of the gloomy prophecy of a speedy dissolution. Kentucky Methodism had adopted the academic department of the old and famous Transylvania University, and placed Bascom at the head. Taking his departure from Augusta, he took also three of her professors. Thus shorn of strength, the glory of Augusta departed with the departure of her faculty for Lexington, the seat of Transylvania University. This crippling of one institution to revive the falling fortunes of another proved a forlorn hope destined to an inglorious failure. The next year after going to Transylvania Dr. Bascom called to a chair in that university William H. Anderson, a native of North Carolina and a Wesleyan alumnus of the noted class of 1837—a class which furnished nine of its fifteen members either permanently or temporarily to the higher life in the South. After the sundering of Methodism's relationship with Transylvania Dr. Anderson became suc-

cessively editor of the *Southern Quarterly Review* and president of colleges in Missouri, Kentucky, and Alabama. The doctorate of divinity was twice conferred upon him, and he was a frequent member of the General Conference. No perceptible influence seems to have been exerted upon La Grange College by Wesleyan University. There was an exchange of courtesies in the bestowment of honorary degrees. In 1842 Wesleyan threw a bouquet to La Grange's president, Robert Paine, making him a D.D. In a measure, this was promptly acknowledged and reciprocated, for the next year La Grange conferred upon Joseph Holdich, Wesleyan's professor of moral science and belles-lettres, a similar honor.

From the time General Phineas Lyman, of Connecticut, received from the British crown a grant of twenty thousand acres of land in the Natchez district for distinguished services in the French and Indian war until the discovery of gold in California New England was largely represented in numbers and influence in the lower Mississippi valley. This region was regarded as a kind of El Dorado. Its productive lands and varied resources invited a teeming population, whose increase in wealth was rapid. The opportunities offered brought many New Englanders, some of whom became distinguished in professional and public life. Sergeant S. Prentiss in law, George W. Kendall in journalism, Theodore Clapp in theology and T. B. Thorpe in literature are noteworthy examples. In a portion of this section, comprising East and West Feliciana Counties in Louisiana and Wilkinson County in Mississippi, Methodism was in the ascendency, and generous provision was made for its continuance by building churches and by fostering education. Edward McGhee and John C. Burrus, both of whom became patrons of Wesleyan University, in large wealth, princely liberality, and wide information were specimens of men who illustrated in that region the spirit and genius of Methodism. Prizing educational advantages and preferring teachers of the same faith, they brought thither many graduates from Wesleyan and, in time, organized and equipped a college

for the far Southwest manned chiefly by these graduates. These were W. H. N. Magruder, Holden Dwight, W. H. Potter, George H. Wiley, and Daniel Martindale. Magruder's tenure of the professorship of ancient languages in Centenary College lasted only eight years, when he resigned and devoted more than thirty years afterward to training-school work. He did a great and enduring work for education in Louisiana. Professor Wiley, like his more illustrious brother at Emory and Henry College, gave all the years of active service to Centenary College, holding the chair of ancient languages for forty years or more. Wesleyan's interest in this partly her foster child was exhibited in the bestowing of LL.D. in 1845 on Centenary's president, Hon. David O. Shattuck, himself a native of Connecticut, and A.M. in 1848 on John C. Miller, professor of mathematics in the institution. Centenary gracefully recognized the honor done her president by conferring on Wesleyan's professor of mathematics, Augustus W. Smith, the honorary doctorate of laws. True to the spirit of Methodism, the alumni of Wesleyan sought the frontiers and planted the seeds of education upon the borders of civilization, in the then far-away Texas. Chauncey Richardson, a nongraduate of the class of 1835, was president of Ruterville College, the pioneer Methodist institution in Texas. He was a tower of strength on the outposts, and in connection with other duties edited the *Texas Wesleyan Banner*. His successor in the presidency of the college was William Halsey, a Wesleyan graduate of the class of 1840. While the greatest service rendered by Wesleyan University to the South was in teachers of cultured brain and heart furnished on such a generous scale, still these do not indicate the full extent of her liberality and of the South's indebtedness. In other walks of life the sons of Wesleyan achieved eminence. Among these were men like W. H. Foster, of the New Orleans bar, whom Bishop Charles B. Galloway, in his *Life of Linus Parker*, called the princely gentleman and the Robert Raikes of the Southwest; Willis S.

Burr, the jurist of Alabama, who coupled the arduous duties of the lawyer with an active interest in scientific matters and in railroad construction; Leonidas Rosser, a native Virginian, who for half a century adorned Virginia Methodism, serving leading charges and districts, editing his Church paper, and representing repeatedly his Conference in the General Conference; Bishop John C. Keener, who though sixty-six years have elapsed since his graduation can still draw the bow of an Ulysses, scan the mysteries of philosophy and theology with undimmed vision, and describe them with vigorous pen and charming style; Samuel B. Buckley and Artemas Bigelow, who, botanizing and geologizing for years throughout the South, became eminent as scientists and made permanent contributions to natural history; and T. B. Thorpe, who besides editing papers at New Orleans and Baton Rouge wrote delightful books and magazine articles of travel and adventure, sketching the wild border life of the Southwest and this ideal hunting ground of the sportsman.

Allusion has been made to Southern youth sent to Wesleyan University to be educated. Most of these who did not remain for the completion of the course left during the freshman year; some who left early were almost modern in their impatience to get into professional life, inasmuch as they were graduated in professional schools before their class men had taken degrees in regular course; a few took degrees at other institutions. Among those from the South who attained great distinction, besides those already named, were Professor Francis H. Smith, who left Wesleyan in his junior year and took the master's degree at the University of Virginia, where for almost fifty years he has filled the chair of physics, and Alexander McKinstry, who as a lawyer rose to prominence in Alabama. In pursuing this inquiry an interesting question remains for investigation: What was the part taken by the Wesleyan alumni in the South in the slavery struggle and in the civil war? As a rule, their sympathies were with the South, and many took up arms in her

defense or served as chaplains in the Confederate army. One rose to be a brigadier general. There were no more ardent sympathizers and fighters than most of the New Englanders who for any length of time had adopted the South as a permanent home. In examining this phase of the subject some unique and interesting facts are brought to notice. If one son of Wesleyan was presented with a coat of tar and feathers and warned to leave the State in which he had long lived for teaching some colored boys the Bible, another, who in the early days of civil war had joined his fortunes with the Confederacy, upon returning to his home in Virginia to live a private citizen, had, after a time, his home plundered, his furniture burned, and he himself was imprisoned, thus suffering at the hands of Federal troops. With the clashings of interest, the train of misfortunes, and the long severance of relations which accompanied and followed the civil war, the university's influence in the South did not cease entirely. Besides the fact that a post-bellum alumnus is a bishop of the Methodist Episcopal Church, South, the gifts of George I. Seney, once a Wesleyan student, to Georgia institutions and professorships held by Wesleyan alumni in the State universities of Tennessee and North Carolina have been to the new South reminders of the invaluable services rendered to the old South and of the generous contributions made to its higher intellectual and spiritual life by Wesleyan University.

George F. Mellen.

Art. X.—THE VICTORY SUPREME.*

All ages and all lives furnish opportunity and incentive for the heroic. In our search for heroes we have, however, neglected the most fruitful field. We have read the annals of the great battles on land and sea, and the contests of the arena. We have listened with burning cheeks to the great debates of the ages which have made or ruined men and thrones; but, after all, we are coming to understand that the greatest display of the heroic is in private life, and the victories which men have plucked from the steeled hand of misfortune are greater than those which have been won amid the cannon's roar. The greatest army the world ever saw is the grand army of the faithful who have fought their battles on their knees. It is because everyone is interested supremely in the victory which he himself must win that I call your attention to the battle every man wages and the high daring and courage that each life requires. If a victory could be won without a battle the victory would be of no account. The truth which lies at the end of struggle of soul wrench and heart throb is the only truth that is solid foundation under one's feet. Let every heart challenge its obstacles, face with full courage its enemies, well knowing that there is no such thing as final defeat for an inquiring, earnest, and honest soul. For the life which now is, and for that which is to come, courage and confidence, victory is assured!

I. To give heart to any who are despondent, I would like to call your attention first to the *victory of toil.* It is a great thing to conquer indolence, and to be ready to toil terribly. Matthew Arnold used to say, "There are three tokens of genius: extraordinary understanding, extraordinary conduct, and extraordinary exertion;" and he added, "The three things that improve genius are proper exertion, frequent exertion, successful exertion." The greatest gift a man can have is the gift of continuance—the purpose to toil incessantly

*An address, printed here in the form in which it was delivered in Hanson Place Church, Brooklyn, New York.

until the object sought is won. The stories of the heroes of toil are familiar and impressive. When Audubon had made a collection of two hundred original drawings as a result of his researches in ornithology, he left them in a wooden box to the care of a friend and went into the woods for several months. When he returned he asked for the box, and found that a pair of rats had made their nest in it, and the beautiful drawings of a thousand inhabitants of the air had become a bunch of gnawed bits of paper. It almost unbalanced his mind thus to lose the result of a lifetime of toil, but, after sleeping for several nights and passing the days like days of oblivion, he says, "I took up my gun, my notebook, and my pencils, and went back to the woods as gayly as if nothing had happened, and ere a period not exceeding three years had elapsed my portfolio was again filled." Sir Isaac Newton tells us how his little dog, Diamond, upset a lighted taper upon his desk and thus destroyed the elaborate calculations of many years, which were replaced only by prodigious toil. It is a matter of history that Thomas Carlyle loaned the manuscript of the first volume of his *French Revolution* to a literary friend to read. By some chance it was forgotten. When the publishers sent for the work Carlyle inquired for it and it was found that a servant, seeing what she supposed was a pile of waste paper on the floor, had used it to kindle the fire, and so the French Revolution that once went out in blood had now gone up in flames. There was nothing left for Carlyle but to rewrite his book. He had no draft of the work, and only his memory to rely upon for facts, ideas, and expressions. That he persevered and finished the volume under such circumstances affords an instance of determination and toil which has seldom been surpassed.

The testimony of men whom the world counts among its great victors is a symphony to the power of toil. Daniel Webster told the secret of his success when he said, "Work has made me what I am; I never ate a bit of idle bread in my life." Said Dickens, "My imagination would never have served me as it has but for the habit of commonplace, humble,

patient daily toil. Drudgery has been to me the gray angel of success." Gladstone, at the close of his life, testified, "I have found my greatest happiness in labor. I early formed the habit of industry, and it has been its own reward." The masters of invention are past-masters in toil. Edison says, "I continue to find my greatest pleasures, and so my reward, in the work that precedes what the world calls success." Tesla toils incessantly, with only occasional intervals for food and sleep. Hear Ruskin's words: "When I hear a young man spoken of as giving promise of high genius, the first question I ask about him is always, 'Does he work?'" With such object lessons as are all around us, no one who is willing to toil need despair. In the ordinary work of life there is victory for the man who is willing to pay the price. If in these talks to young people I can impress any life with the absolute necessity of daily hopeful and helpful toil, I shall have accomplished something that will make toward generous victory so long as that life lasts. Nor is that all. The habit of toil will lead to proper self-denial, and they that deny themselves will be sure to find their strength increased, their affections raised, and their inward peace continually augmented.

II. I wish now to call your attention to the *victory of misfortune*. I use that term misfortune in its commonly accepted meaning. What is really misfortune depends on the good or ill effect which follows the condition. One of the greatest misfortunes that can befall some men is to have good fortune—that is, to receive wealth, position, and opportunity for large emoluments. On the other hand, what the world counts an evil thing has often produced greatest good both for the individual and the community. Our poets have often learned in sorrow what they taught in song. To be blind would seem to be a grievous misfortune, but how much the world owes to the blind Fanny Crosby, whose songs we sing. She says she is now thankful that she became blind when six weeks old. Milton was blind and poor and sick when he did his best work. Parkman early lost the use of his eyes, and,

Like Darwin, could not study more than twenty minutes without rest, and that rarely more than twice a day. Henry Fawcett, postmaster-general of England, was blind, and Chaplain Milburn, long chaplain of Congress, and one of the most famous men in Methodism, was also blind. Physical misfortune has often made moral health. It would seem a misfortune to go to prison, and yet, from the days of Joseph to the days of John Brown, prisons have been quite as potent as thrones in the making of the world. It was from a prison that Socrates sent forth his great arguments for immortality. It was from a prison that the power went forth that made Herod tremble. Paul in the prison at Philippi moved penitent hearts, and from the prison at Rome went out those messages of light that cheer the world. Galileo goes to prison, and Columbus wears chains, but each one is all the while standing at the head of the column where victory is soon to wave her banners. De Foe, Baxter, Sir John Eliot, Raleigh, and Luther wrote their masterpieces in prison. No prison has more blessed the world than the jail on Bedford bridge. There the tinker spends twelve years in confinement writing *Pilgrim's Progress.* His own quaint record of his second imprisonment at the hands of Sir Matthew Hale is, "And so, being again delivered up to the jailer's hand, I was walked home to prison." Chains were on his limbs, but his soul was chainless and free. He walked delectable mountains and had angel visitants in his narrow cell. It was a good thing for the world, and for him, when John Bunyan went to jail.

And what shall I say of the prisoners of poverty and pain? If these were taken out of the world's list of the great, how poor that list would be. Nearly every Bible character would be gone; two thirds of the reformers, three fourths of the poets, nine tenths of the preachers of righteousness. The great victories of the world in all lines that make for purity and peace are victories of oppression and misfortune. Thrown back upon itself, without anything but the forces of its own inner life to nourish it, the soul has had time to

steady itself for a great work. In prisons and in pain the roots of character have gone down deep and so have nourished strong life that has shot up its branches toward the sky. Poverty has kept down the too luxurious growth of the sensual and the selfish. It has turned the thought toward those things which are greater than circumstance and that continue changeless. How does a thoughtful man feel when he sees that the loss of property or position means also the loss of friends? He is conscious that *he* has not changed. He is as much a man in poverty as he was in wealth. He is as truly honorable without office as he was with it, and when the injustice of his own treatment has impressed him he is in condition to do some service for his kind. When they asked Epictetus if he was happy, being lame and a slave, he answered: "Do you think that because my soul happens to have one little lame leg I am to find fault with God's universe? Great is God because he hath given us hands and the means of nourishment and food. What can I do who am an old man but sing praises to God? Now had I been a nightingale I should have sung the songs of a nightingale, but being a reasonable being it is my duty to hymn unto God."

III. The next victory, which is akin to the last, is the *victory of principle*. To stand steadfast for a great principle, or to go down in apparent defeat for the sake of it, is really a supreme victory. One generation builds the tombs of the prophets which its fathers stoned. It is costly and seldom comfortable to be a man of principle, but no other has any right to call himself a man. History is filled with the story of lonely but courageous men, who have been ostracized, abused, and tormented for the sake of the principle for which they stood. They put their back against the stout wall of truth and would not budge. Whether it is Luther crying, "Here I stand. God help me. I can do no other;" or Galileo stoutly saying, "Nevertheless it does move;" or Garrison fulminating his challenge, "I will not equivocate, and I will be heard," in every generation and in any case it is the cry of a conviction that will not yield, one man against the world;

but because the man is right his cause will win, no matter what may become of him.

By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvarys ever with the cross that turns not back;
And these mounts of anguish number how each generation learned
One new word of that grand Credo which in prophet hearts hath burned
Since the first man stood God-conquered with his face to heaven upturned.

Ruskin was not far from right when he said of his country, "England, once the lion-hearted, has become England the fox-hearted, and this century has caused every one of its greatest men, whose hearts were kindest and whose spirits were most receptive, to die without hope." I plead for a life devoted to noble principles, for that is the only life worth living. It is the only life which will stand secure when the winds blow and the floods descend. Whatever it may cost you to win that victory is well spent; keep steadily on if you would be a hero. "All men have fits and starts of nobleness," says Emerson; "the characteristic of heroism is its persistency." You may be poor and you may be misunderstood even by your friends, but if you are true to a great principle sometime and somewhere they will bring you royal apparel and lead you to your throne.

IV. The final element in the victory supreme is the *conquest of faith.* A man's religion is the greatest thing about him. "Tell me what that is," says Carlyle, "and you tell me to a great extent what the man is and what is the kind of things he will do." The reason why toil and misfortune and noble principle have their victory is because God is in his heavens, and the victory which gives all other triumphs force and beauty is the victory of faith. I can face the night of misfortune, for daybreak is ahead. I can toss on a bed of pain, for joy will come in the morning. I can abide the abuse of men, remembering "this is the victory that overcometh the world, even your faith." There are ridges in the churchyard wider to my thought than the star-sown vague of space, but God's angels walk among them, and I hear them say, "They are not here; they are risen." Faith gives hope

another chapter, and opens eternal health and endless joy to those who went out from us amid agony and tears. You need waste no sympathy on the man who has this golden key. All doors of helpful opportunity are open before him. God's treasures are his. There is but one alternative for any heart; you are either without God in the world because you banish him, and so become hopeless and helpless amid the hard and bitter things which come to all men soon or late, or else you have on your side, by your choice, the omnipotent and all-loving Father, all of whose power and love is enlisted for you as an obedient child. "He that will not obey the laws of God must obey his own passions, which are the worst tyrants; he must obey the world, and the humors of others. In short, to serve God is perfect freedom; all else is mere slavery, let the world call it what it please." It is therefore possible for the Christian to say, face to face with any experience of life, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." To this life I invite you. It must challenge all that is noble within, and it satisfies every longing with absolute certainty of final and sublime victory.

C. L. Goodell.

Art. XI.—THE MASTER PREACHER.

The beginning of preaching, properly so called, was coincident with the founding of the Christian religion. Since that time the leading factor in the upbuilding of the Church of Jesus Christ in the world has been the Christian ministry, and the chief work of that ministry has been the preaching of the Gospel. The Gospel dispensation had its roots in the past, but it was the introduction of a new order. In the cry of John the Baptist there suddenly broke from the Judean wilderness the startling announcement, "The time is fulfilled; the kingdom of God is at hand. Repent ye and believe the good news." The dispensation of the Christian preacher had dawned. The apostle Matthew begins his account of the active ministry of Christ with these words: "From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand." To every age Jesus, the Christ, must stand as the Master Preacher. From the first all hesitation, doubt, experimentation was behind him. He preached like a man confidently sure of himself. And well he might, for the beginning of his ministry was preceded by years of the most careful preparation and training. There was no haste with him to begin his work. Such deliberateness of preparation in the face of tasks of such magnitude the world has never seen in another. He was an habitual student of no easy type. Days and nights of the most severe application marked his work as a preacher. The results are seen in his sermons. His facility of expression is marked. The style is simplicity itself, but polished and brilliant. There is no resisting its persuasive power. "How exquisitely and freshly simple is the language of Christ compared with all other teaching that has ever gained the ear of the world. There is no science in it, no art, no pomp of demonstration, no toil, no trick of rhetoricians, no wisdom of the schools." It is short, clear, precise. He used the best of grammar. The unlearned and ignorant in large

part made up his audiences, but he did not cater to them by the appearance of ignorance. He disdained all vulgarisms. Says Bushnell, "It is a remarkable and even superhuman distinction of Jesus, that, while he is advancing doctrines so far transcending all deductions of philosophy, and opening mysteries that defy all human powers of explication, he is yet able to set his teaching in a form of simplicity that accommodates all classes of minds." He made almost no use of ceremony; he avoided all formality; he seemed not to know the use of display. He was absolutely free from superstition, and did not hesitate to trample on old and cherished beliefs. He paid no court to place or position. Dignitaries of Church and State were more than once singled out by him for most severe rebuke. For the illustrations to point his discourses he went to nature and to common life. He of all men lived closest to the heart of nature. The green fields and the springing flowers, the seed and the tree, the vine and the fishes, the night and the storm, the clouds and the lightning, the wind and the rain, the sunrise and the sunset, the rent garment and the bursting wine skins, the net and the fish, the eggs and the serpents, the pearls and the pieces of money, the wheat and the wine, the corn and the oil—all these and many others were the means of enforcing truths and impressing lessons upon the minds of men.

Jesus was the Authoritative Teacher. The preacher must speak with authority if he is to gain the attention of men. The authority of Jesus compelled a hearing for his message. The late Archbishop of York made the following classification of preachers of the Gospel: "There are three kinds of preachers: the preacher you can't listen to, the preacher you can listen to, and the preacher you can't help listening to."

> Across the sea, along the shore,
> In numbers ever more and more,
> From lonely hut and busy town,
> The valley through, the mountain down,
> What was it ye went out to see,
> Ye silly folk of Galilee?

The reed that in the wind doth shake?
The weed that washes in the lake?

. . . . . .

A teacher? Rather seek the feet
Of those who sit in Moses' seat.
Go, humbly seek, and bow to them
Far off in great Jerusalem.
What is it came ye here to note?
A young man preaching in a boat.

A prophet? Boys, and women weak,
Declare—and cease to rave—
Whence is it he hath learned to speak?
Say who his doctrine gave.
A prophet? Prophet wherefore he
Of all in Israel's tribes?
He teacheth with authority
*And not as do the scribes.**

Jesus was the Master Preacher in obtaining a hearing for his message. Truth must have a hearing. The first responsibility of the preacher is to gain a hearing for the truth. This Jesus did under the most adverse conditions. The ears of the multitude are ever open to pleasant sounds, but the severest test of public speech is to gain a hearing for unpleasant truths. Jesus overthrew the most fondly cherished conceptions of his hearers. He discouraged their dearest ambitions concerning their nation. He repulsed every expectation that greeted him. Despite all this his enemies acknowledged his power, and the multitude followed him persistently and heard him gladly. His methods were both simple and honest. Sensationalism gains a hearing, but it robs the truth of its reality. Sensationalism impresses itself rather than the truth upon its hearers. The ministry of Jesus was farthest removed from the voice of sensationalism. Says Robert Hall, "Miracles were the bell of the universe which God rang to call men to hear his Son."

Jesus was the Master Preacher in his supreme endowment with the Holy Spirit. That the power manifested in his ministry came to him through his endowment with the Holy Spirit rather than by virtue of his divine nature is a fact often indirectly set forth in the New Testament. "Not

*Arthur Hugh Clough.

by might, nor by power, but by my Spirit"—this is the explanation of the lifework of Jesus Christ.

We make a great mistake in interpretation if we think of preaching as an end in the ministry of Jesus. Back of all his preaching was his supreme love of men. This was the urgency which led him to become a preacher. He first loved men, then came to preach to them. Dr. Pentecost tells that he was once preaching in the presence of Dr. Bonar, enjoying the luxury of proclaiming the Gospel. When he had finished Dr. Bonar turned to him and touching him on the shoulder said, "You love to preach; don't you?" "Yes, I do." "Do you love men to whom you preach?" That was a test question, and one which some preachers cannot answer.

The Prince of heralds was his own proclamation. Jesus was the Master Preacher in his character. Milton never more truly sang than in this, "He who would be a true poet, or would speak in laudable things, ought himself to be a true poem." Says Channing: "I affirm that the efficacy of the Christian religion lies chiefly in the character of Jesus. Christianity separated from Jesus, wanting the light and comment of his character, would have done comparatively little for the world. Jesus with his celestial love is the life of his religion. I might have received from a common messenger of God the same precepts which fell from Jesus. But how different are these precepts in quickening power when coming from those holy lips, from that warm and noble heart, from that Friend who loved me so tenderly, and died that these laws of life might be written on my soul! The perfect charity that Jesus inculcates if taught would have been a beautiful speculation and might have hovered before me as a bright vision. But could I have that faith in its reality which I now possess, as I see it living and embodied in Jesus? Others have spoken to me of God, but from what could I have learned the essence of divine perfection as from Him who was in a peculiar sense an incarnation of the unbounded love of the Father? From other seers I might have heard of heaven; but when I behold in

Jesus the spirit of heaven, dwelling actually upon earth, what a new comprehension I have of the better world! The spirit of Jesus is thus the true life-giving energy of his religion."

> But thee, but thee, O sovereign Seer of time,
> But thee, O poets' poet, Wisdom's tongue,
> But thee, O man's best Man, O love's best Love,
> O perfect love and perfect labor writ,
> O all men's Comrade, Servant, King, or Priest—
> What *if* or *yet*, what mole, what flaw, what lapse,
> What least defect or shadow of defect,
> What rumor, tattled by an enemy,
> Of inference loose, what lack of grace
> Even in torture's grasp, or sleep's, or death's—
> O, what amiss may I forgive in thee,
> Jesus, good Paragon, thou crystal Christ? *

Bushnell somewhere speaks of the preacher's "property rights in the souls of men." The phrase opens up a fruitful line of thought. The investment of the Christian minister is in men. His returns are from their lives. What the results of his work are depends upon to what extent he has influenced the aspirations, the motives, the purposes of men; how many he has led to a true conception of God; how many he has led away from self to the service of humanity. By some such standard as this is his work to be measured. Jesus was preeminently the Master Preacher in the results of his ministry.

* Sidney Lanier.

Wade Crawford Barclay

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

SIR WALTER RALEIGH wrote: "Life is spent in learning the meaning of great words, so that some idle proverb, known for years and accepted perhaps as a truism, comes home, on a day, like a blow."

DR. WATKINSON points out that many upright skeptics and unbelievers are indebted for their boasted moral excellence to a religious ancestry. Referring to the most conspicuous of modern agnostics he writes:

Some plants flower in the night, and their splendid blossoms fill the darkness with perfume; but will anyone adduce this fact as evidence that solar stimulations are unnecessary and may be dispensed with? That plant was all day steeping in the light, it is saturated with sunshine; and, although it blooms at midnight, it owes the whole of its beauty and sweetness to the sun as certainly as do the roses of June which redden in the meridian beam. It is much the same with these skeptical modern moralists—they are saturated with religious influence and owe to it far more than they are ready to acknowledge. The father of that notorious agnostic was a Methodist, his grandfather was another, whilst his great-grandfathers for many generations were Anglicans, Puritans, and Catholics. Does not all this count for much in the moral fiber of this unbeliever? He has been steeping in the white light of Christianity for a millennium, and if there is any truth in heredity, on which science lays so much emphasis, his ancestry has in a considerable degree determined the curve of his skull, the set of his brain, the quality of his bone, blood, and tissues, and, indeed, his whole character. If there is any validity in the scientific doctrine of heredity, the atheist who lives morally may well consider how far he is indebted for his upright habit and moral idiom to the age-long action of that supernatural faith which he has been so foolish as to renounce. . . . The true test of infidel ethics would be to take them away from all Christian influences, to plant them on severely natural grounds, and give them time to declare themselves. If night-flowering plants are kept in continual darkness they cease to flower, their leaf sickens as their memory of the sun grows dim; and, in like manner, if every beam of heavenly light were shut off, and atheism and agnosticism doomed for an age or two to their native darkness, they would once more produce what they always did produce—the apples of Sodom and the grapes of Gormorrah.

THE SENSES OF THE SOUL.

When Fales H. Newhall stood in the Dresden gallery, before the Sistine Madonna, rapt in contemplation of that finest portrayal of spiritual loveliness on canvas, a man stepped to his side and remarked, "Well, I do not see that she is much superior to other women." Dr. Newhall says, "I made no reply; much less did I think of arguing the matter with him; for why should I attempt to *prove* beauty to a man on whom the Sistine Madonna had failed?" In a sublime sermon Bishop Warren narrates the story of the cold critic who said to the great artist, Turner, before one of his marvelous sunset pictures, "Why, Mr. Turner, I never saw any such light and color in nature as you put on canvas." "Don't you wish you could?" said Turner; "as for me, I never can hope to match with pigments the glory that I see in the sky." A poor poet-painter once said to a coarse rich man, "When the sun rises you see something like a golden guinea coming out of the sea; I see and hear likewise something like an innumerable company of angels praising God."

When Jesus, within hearing of Greek proselytes and his disciples, prayed, "Father, glorify thy name," and the answer came, "I both have glorified it, and will glorify it again," the atheists who stood by said, "It thundered; it was nothing but a noise." Atheists adore the neuter gender. They will resort to any evasive circumlocution or pseudonym to avoid saying "He." Like Edgar A. Poe, they are angered at the suggestion that there can be any being superior to themselves. Every intelligent creature ought to have wit enough to distinguish a voice from a noise, but some evidently have not. The deists on that occasion said, "An angel spoke to him," admitting a voice, but not God's; for the deist's deity never speaks to man. The Christians there present knew the voice to be divine, while the Son of God himself completely comprehended the meaning of his Father's message. It is written in Job, "God speaketh once, yea, twice, yet man perceiveth it not."

Mrs. Browning says:

> Earth's crammed with heaven,
> And every common bush afire with God,
> But only he who sees takes off his shoes.

Nearly forty years ago Bushnell wrote that solemnly impressive sermon entitled "The Capacity of Religion Extirpated by

Disuse." Darwin, in his *Life and Letters,* gives us out of his own experience a confirmation of the New England preacher's discourse. The dry-souled naturalist tells us of the gradual atrophy of those powers of his mind on which the higher tastes depend. "My mind," he writes, "seems to have become a kind of machine for grinding general laws out of large collections of facts." He confesses that this atrophy of the parts referred to may have been "injurious to the intellect, and even more probably to the moral character." It was by this gradual degeneration of his nature, concerning which he thus frankly tells us, that he withered and dried up into an agnostic and pessimistic state of mind, to which spiritual conceptions were simply unthinkable. No fact that this great observer of nature ever discovered, no hypothesis which he invented, is half so momentous to mankind as is the recognition of the inexorable law which he so sadly illustrates in his own confessions; namely, that man's noblest faculties may be paralyzed and atrophied by disuse until the sublimest realities of the universe become to him practically nonexistent. In contrast Professor James D. Dana, who was almost as great a scientist as Darwin, devoted as much of his life to investigation and study, but with the opposite result. Up to the end of life his finer sensibilities were as keen as ever, poetry and music had not lost their charm and his interest in religion was intense. The vision, the voice, and the touch divine are unrealities to the spiritually blind and deaf and callous; and such insensibility may be brought about by positive sinful indulgence, or by mere neglect of religion.

Especially is it true that the pure in heart see God, but the heart which cherishes impurity loses the vision of the holy. Saddest and most somber of Tennyson's "Idylls of the King" is "The Last Tournament." It pictures the dismal days of shame when Arthur's knights were false to him and to each other, and the Round Table was eaten of worms, so that the mournful wail went through the land, "The glory of our Round Table is no more;" while in the heart of blameless Arthur pain was lord, as also in the guilty bosom of Guinevere, his queen. Gladness was gone with innocence. Wrongdoing had darkened all the realm with gloom intolerable. The illustrious knighthood of the kingdom was smirched and tarnished, its bright sword and battle-ax rusted, its fine raiment moth-eaten, its

sifted wheat all weeviled. The master poet, like a true artist, paints the natural world toned into doleful sympathy with his sad picture of moral decay. He pictures the wan days glooming down in wet and weariness, the frost-bit foliage shivering and blackening in the chill air and scant sunshine of dripping autumn days.

The most wonderful figure in the poem is Dagonet, the king's fool, a dwarf who dances like a withered leaf before the hall at Camelot, where he is met by Tristram, one of Arthur's knights. Tristram encountering him asks: "Why skip ye so, Sir Fool?" To which answers Dagonet tartly and stingingly: "Very likely because, being fool, and seeing that too much wit makes the world rotten, I know myself to be the wisest knight of all." This is the fool's first thrust at the guilt of Tristram, and he follows it up like a swift courier forerunning the judgment day. At last he asks Tristram if he knows the star, or star cluster, in the sky called "The Harp of Arthur," and the knight answers, "Yes." The fool taunts him then with having been false and foul, with having "played at ducks and drakes with Arthur's vows on the great lake of fire;" and suddenly looking up into the heavens and pointing at something there he cries, "Tuwhoo, do ye see it? Do ye see the star?" The knight says, "Nay, fool, not in open day." And then, in words sublime, Dagonet rails on him terribly:

> Nay, nor will; I see it and hear.
> It makes a silent music up in heaven,
> And *I* and *Arthur* and *the angels* hear.

A truly solemn parable in verse is this. O, dark and bitter day for Arthur's realm, when only the king's fool and the king were pure enough to see and hear the heavenly things! Tristram could not, because his innocence was gone; he carried guilty secrets in his breast, and his high vows were shattered and trampled in the mire. It is purity of heart that enables one to know celestial things, and not great faculties nor powerful mind.

One knight had Arthur, high-bred Lancelot, who was the king's own peer in ability and gifts and grace of person; the very flower of courtesy and valor. But, alas for poor Lancelot! The king's fool could now see further into heaven than he. Sin had brought a film over his soul's sight, as it always does, and

a dullness to his inner ear. And so, Dwarf Dagonet, dancing like a withered leaf among the withered leaves, was nearer the stars than Arthur's tallest, handsomest, and proudest knight. The spotless king, and the king's innocent fool were the only brothers the angels had left at Arthur's court. "I and Arthur and the angels *hear*." They alone in the whole realm had kept the power by keeping purity. As for all the rest, sin had stopped their ears with clay. Whoso will be wise, let him ponder these things.

EMERSON IN THE ADIRONDACKS.

In the flood of reminiscences and characterizations attending the Emerson centennial we have seen no reference to the light thrown on the Sage of Concord by W. J. Stillman, who made a study of him at close quarters in the heart of the great wilderness. In the early days when the North Woods were little known and less frequented a party of friends called "The Adirondack Club" spent several seasons in camp on Follansbee Pond. The company included Emerson, Agassiz, Dr. Howe, Professor Wyman, Judge Hoar, Horatio Woodman, and Dr. Binney. Longfellow was invited to join the party, but refused when he learned that Emerson intended taking a gun, for, he said, "Somebody will be shot." Stillman thinks, however, that Longfellow's want of sympathy with Emerson was the subliminal cause of this decision. Living together night and day in the woods for long weeks, in such constant intimacy and self-revelation as only the solitude provides, Stillman had extraordinary opportunity for studying Emerson's personality *en deshabille*, sensing his quality, and overhearing even the soliloquies of his soul. The characterizations given us by this brilliant journalist and artist have therefore a high and authoritative value by reason of their keen insight and skillful drawing. Stillman tells us that for him the dominant interest and rarest privilege of those weeks in the wilderness was the study of Emerson. Some of his impressions transcribed here will add somewhat to the fullness of the Emerson celebration.

Emerson was too serene ever to be discourteous, and was capable of the hottest antagonism without rudeness, and the most intense indignation without quickening his speech or raising his tone; grasping and exhausting with imaginative activity whatever object furnished him with matter for thought, and throwing to the rubbish heap whatever was super-

final; indifferent to form or polish if only he could find a diamond; revelling in mystery, and with eyes that penetrated like the X-ray through all concealing obscurities and found at the bottom of them what was there to find; inflexible in his devotion to truth and indifferent to artificial conditions of men or things. Nothing but the roots of things, their inmost anatomy, attracted him; he brushed away contemptuously the beauties on which Longfellow spent much tenderness, and threw aside like an empty nutshell the form on which an artist would have bestowed his devotion. One who was well acquainted with both men could see that there was little in common between Emerson and Longfellow except culture.

The candor, sincerity, and child-like simplicity of Emerson made him a charming object of study to Stillman, who says:

The crystalline limpidity of his character, free from all conventions, prejudices, or personal color, facilitated the study of the man. So far as my experience goes he was unique, not so much from intellectual power, for I do not accept his as the mind of greatest caliber among the men I have known, but from his absolute transparency of nature, perfect receptivity, and utter devotion to the truth. In the days of martyrdom Emerson would have gone to the stake smiling and undismayed, though questioning all the time, even as to the nature of his emotions. It was this serene impassiveness which gave the common impression of his coldness—an impression which even Longfellow shared. But he was not cold nor disposed to make of his friends mere subjects of analysis; he was an eager student of men as of Nature, but superficial men he tired of and dropped. It was the serenity and almost impersonality of his friendship which made it seem frigid to those whose temperament was widely different. He was not without strong feelings; wrong, injustice, cruelty to man or beast roused his indignation; though the quiet warmth of his affection was like the mild sun of May. . . . Emerson was the best listener I ever knew, never manifesting that greedy and tyrannical propensity which seeks to monopolize the conversation, overriding and silencing others. At the Saturday Club in Boston his gentle attention to what others were saying far exceeded his disposition to enter into the discussions, though now and then he flashed out with a comment which lit up the subject as an electric spark might. I remember one day, when the club was discussing the nature of genius, some one turned to Emerson and asked him for a definition of the thing, and he instantly replied, "The faculty of generalizing from a single example;" and nobody at the table could give so good and concise a definition. There is a portrait of him by Rowse, who knew and loved him well, which renders this side of Emerson in a way that makes it the most remarkable picture I know—the listening Emerson. . . . Of all the experiences of my past life nothing else survives with the vividness of my summers with Emerson in the Adirondacks. As I look back across many years to the days when we questioned and discussed together on the lake or in the woods, he rises above all his contemporaries like Mont Blanc above surrounding peaks. As I remember him in the forest, claiming kinship with great Nature and her Maker, he seems to me the typical American, the noblest of all the race in his idealization of the American. Lowell was of a more cosmopolitan type, of a wider range of sympathies and affections, accepted and bestowed, and to me a friend loved as Jonathan loved David; but as a

unique, idealized individuality Emerson looms up in those Arcadian days more and more as the dominant personality, the supreme figure. It is by character, and not by accomplishment or education, that this fine, crystalline, clear-faceted mind, this keen thinker and seer, more than holds his own in all comparisons with his contemporaries and comrades. I loved Lowell more, and Agassiz, but America will have many like Lowell and Agassiz before Emerson's peer is seen. Attainments and discoveries and accomplishments will surpass themselves as years go on, but to be as Emerson *was* is something complete, supreme, absolute.

When the rest of the Adirondack Club, compelled by an empty larder, went out with the dogs to drive deer, Emerson would go off to some secluded place on the lake or in the woods to meditate. Though he brought a gun with him from home, chiefly because the others did, he never killed anything. He actually practiced the self-restraint which he commends in his verse entitled "Forbearance:"

> Hast thou named all the birds without a gun?
> Loved the wood-rose and left it on its stem?
> At rich men's tables eaten bread and pulse?
> Unarmed, faced danger with a heart of trust?
> And loved so well a high behavior
> In man or maid, that thou from speech refrained,
> Nobility more nobly to repay?
> O, be my friend and teach me to be thine!

The habitual attitude of Emerson toward all Nature was called into expression when some one spoke of the Rhodora and asked him whence it came. It is the most exquisite piece of sweet modesty and tender deference in literature.

> Rhodora! if the sages ask thee why
> Thy charm is wasted on the earth and sky,
> Tell them, dear, that if eyes were made for seeing,
> Then Beauty is its own excuse for being.
> Why thou went there, O rival of the rose!
> I never thought to ask, I never knew;
> But, in my simple ignorance, suppose
> The selfsame Power that brought me there brought you.

Stillman painted a sketch of that camp by Follansbee Water with its inhabitants, dividing the party after the habit of its usual morning occupations. Lowell, Hoar, Binney, Woodman, and Stillman are practicing firing at a target to improve their marksmanship; Agassiz and Wyman are dissecting a fish on a tree stump; but Emerson, being neither marksman nor scientist, stands between the two groups, watching both. Yet he learned more than they all. While they were dealing with the sensible, the superficial, and material, he always seemed most

sensitive to the invisible, looking through phenomena to Something behind them, and studying the impressions which they made upon his inner speculum. Yet he was not unaware of anything around him. His delicate sensitiveness to the world shows in many lines like these:

> As I spoke, beneath my feet
> The ground-pine curled its pretty wreath,
> Running over the club-moss burrs;
> I inhaled the violet's breath;
> Around me stood the oaks and firs;
> Pine-cones and acorns lay on the ground;
> Over me soared the eternal sky,
> Full of light and of deity;
> Beauty through my senses stole;
> I yielded myself to the perfect whole.

Emerson was insatiable in his study of human nature, and the guides in the Adirondacks—rude backwoodsmen, rough and illiterate, but with many of their faculties at the maximum of acuteness, their senses as keen and alert as those of wild animals, and wise in forest lore, were to him extremely fascinating. He watched their every action, and scrutinized their ideas as if he had verily come upon the primitive, aboriginal man. These men of the woods, however, were not half as much interested in Emerson, nor in any other member of the camping party, as they were in Louis Agassiz. To them the party was known as "Agassiz and his friends," and they were all on the *qui vive* to see the great scientist who had refused, not long before, an offer from the emperor of the French of the keepership of the Jardin des Plantes and a senatorship for life if he would come to Paris and live there. No political or literary dignity could equal this, and a deputation of the natives was appointed to meet "Agassiz and his friends" and welcome them to the region. The distinguished party were accordingly met, at the point where they would enter the wilderness, by the deputation. The head of the welcoming committee, being suspicious of civilized and urban mankind, shrewdly provided himself beforehand with an engraved portrait of the great Switzer, to guard against being imposed on by any rascally impersonator. Having looked Agassiz over and carefully compared him with the engraving, he gravely remarked to his followers, "Yes, that's him, boys;" the deputation then proceeded solemnly one by one to shake hands with the great scientist, taking no notice whatever of the

other illustrious members of the famous Adirondack Club, who filed meekly away into the wilderness distinctly notified of their insignificance.

HAVING FAITH IN ONE'S OWN TIME.

"YOUNG-MAN-AFRAID-OF-HIS-HORSES" was the name given to an Indian brave who lacked bravery. A similar name befits the man who is afraid of the forces and movements of the age, which it is his business to mount, master, make use of, and guide. The brave man leaps upon these forces and rides them; the timid man fears them, and is trampled by them or sees them go past him with a rush. He who lacks faith in his own time is disqualified for leadership, and will be uninfluential except in the way of obstruction. His temper will be distrustful, unamiable, and perhaps denunciatory toward elements which he might subsidize and use as allies instead of antagonizing them as enemies. He cannot see the Spirit of the Lord brooding on the face of the deep. His God is unable or an absentee. He no longer believes in Immanuel—God with us. Nothing is more marked, nor more inspiring, in the lectures which Dr. A. J. Lyman delivered at the Hartford Theological Seminary than the joyous note of assured faith in the Christian doctrine of the continued presence of Christ with His Church and the steady advance of His kingdom among men. A rational Christian faith, as sober as it is sanguine, sees that the "movements and tumults of to-day are the very waves upon which the Master's feet come walking." "Both reason and faith proclaim that the God of the old times is the God of the new times; that if Christ's Spirit was immanent in the Church as a living power in the first century, or the fourth, or the sixteenth, it is not less immanent in the Christendom of the twentieth." Believing this, we must also believe that God is working in the great wide human world outside the Church, and that He is present in all the mighty currents of thought and action.

The minister must know his own age and speak its language with the modern accent, not getting his message from it but giving God's message to it, yet phrasing the old eternal truth in the dialect of to-day, so that he may be understanded of the people. Says Dr. Lyman: "The scientific, the social, the industrial, the humanitarian tendencies of our time create almost a new and

splendid language, in which, with a nameless sense of exhilaration and free power, the preacher can sound and cry aloud the glory of the Gospel truth. He discovers with a kind of amazement that when in the broadest way he can realize the genius of the time he is in the best mood for preaching Christ to the time. Even the very latest science is approaching the reverential in its new temper toward the unrolling greatness of its vistas. The reverent silence of science in front of the newly apprehended vastness of its God is by crude religionists mistaken for skepticism. Science investigating Nature must at last come up to Jesus, who stands at the summit of Nature, integral with it, yet 'God manifest.' Philanthropy studying humanity must also at last come up to Jesus as the Christ—the sole Saviour of men. The age is thus coming to our Christ, and, carrying Christ in our heart, we, on our part, joyously run forth to meet the age. How to find *in* the age—how to make *from* the age—a new 'body of Christ' is our fascinating and absorbing errand. The effort to do this, to take what is most characteristic in modern life as a new and brilliant dialect in which to state afresh *Christ* and His ever-living truth—this effort, carried steadily through the years, produces in the preacher a certain habitual glow, an alert mental attitude and action, in which free intellect blends with spiritual chivalry, and which is the finest possible mood for preaching itself."

Doubtless this age, like all others, is a heterogeneous mixture of good and evil elements. But an increasing purpose fulfills itself increasingly through all the ages, and the twentieth century is, in all the elements which make for knowledge, power, and hope, a vast advance on all preceding centuries. Time sifts out the false and saves the true. To-day holds not less truth than yesterday, but more, and holds that truth more intelligently and firmly. The methods of the present age are the product of long progress, not of retrogression, and express the total wisdom of experimenting centuries. Our God is marching on, and humanity by the lift and lead of His Spirit sweeps forward. The minister who does not front in the direction of modern progress, and who does not feel in his face with keen delight the wind of its rapid movement, will be no leader of God's people. With due reverence for the transmitted wisdom of the past and holding fast to all its proven truth, the

minister, if he is to be a modern man and if he is to be efficient, must believe most of all in his own age and love it above all others; an enthusiastic believer in the life of his own time he must be, and in the richer and fruitfuller to-morrow which he and his competent contemporaries are to make. He must keep his mind abreast of new discoveries, ideas, tendencies, methods, arrangements, and perspectives, and be able to find in them fresh phases of one continuing divine kingdom forever advancing, while guarding himself against mere novelties which masquerade as truth. This faith must feel the prevailing will of God running like a dominant, harmonizing, and unifying rhythm under all the surface surge of change.

Let us not antagonize or distrust science or the scientific temper, but rather invite them in and bid them welcome to the freedom of the house. "Science leads us to Nature, and Nature leads us to the Son of Mary, and then stands silent before her Lord." If we are sure that Christianity is made of truth and fact we will greet as an ally the critical scientific temper which comes with drill, and chisel, and crucible, and biting acid, to test, confirm, and publish truth and fact. In Dr. Lyman's words, "Precisely as Christianity illustrated its versatile, masterful, and cosmopolitan genius by adopting the Greek language in the early centuries as its fit and facile organ of expression, in presence of the intellect of that time, so now the same Christianity adopts the scientific spirit, which is the Greek language of this modern time, as the equally appropriate and adapted mode of expression in addressing the mind of to-day."

Professor Henry Jones, of Glasgow, is correct in saying:

> This age of faith in natural science is also an age which believes in God and in the immortal realities of the world of spirit. It is not skeptical of morals and religion. The speculations to which it listens with least patience are those that nullify religion or stultify ethical distinctions, and that regard honor and interest, virtue and vice, morality and expediency, as mere social artifices or conventional contrivances which have no root in the nature of things. Such genuinely atheistic conclusions might obtain some currency in the eighteenth century; but in our time they have ceased to interest any earnest intelligence. The moral and religious experience of the century just closed has been far too rich, the operation of spiritual convictions too powerful, the expansion of man's ethical horizon too obvious to give any plausibility to such skepticism, which now finds itself confronted by the unexpected resistance of a deeper spiritual experience. Religion for the present age is much less an affair of another world, morality is less a matter of

pleasant sensations, and God dwells both in nature and in the mind of man. Man's religious and moral interests have deepened *pari passu* with the growth of his intellectual possessions. The religion that can maintain itself only by limiting the uses of reason, and the reason that can make good its rights only by extinguishing religion, are being displaced by a better view of reason than that which represents it as a discursive and analytic power radically at enmity with the great unities of experience, and a better view of religion than that which makes it an exception to man's natural life, and finds no foothold for his spiritual interests except in the interstices of a broken natural world.

Speaking of the new science of sociology, with its already bulky literature, its direct study of human conditions, and disclosure of social laws, Dr. Lyman calls it one phase of applied Christianity, and says: "While many of the modern developments in this field are crude, many false, and some obnoxious and perilous to the State, yet beneath all else is a genuine renaissance of Christ's Christianity. Though the field of sociology is wild with warring and stormy voices, yet the deeper voice across the storm is calling back and on and up to Christ. I must think that if Christ were to speak now He would surprise us all by how much in the modern world He would approve. During nineteen centuries His Spirit has been working, and He would not disavow the results of that working. He *is now* standing at this latter day upon the earth. We must detect His smile on the time." The Bible, which outsells every other book and is more and more riveting the brain of the world fast to itself; the Church, which is more than ever the pillar and ground of the Truth; and the holy "Faith of our fathers," afloat on the face of the waters of this restless time, are all in the guardianship of God.

With a proper faith in his own time, and in the moving of the Spirit of God in this age as powerfully as in any former age, a man can sit serene above all discussions and contentions in a region which is unaffected by most of the cleavages of opinion. And the practical temper which is bent supremely and intensely with strenuous earnestness and passionate warmth, on the urgent business of rescuing men and uplifting society will see, and seize on what is good on either side or both sides of all current controversies. Up in a superior realm of vision he will see the uncleft "arch of the one sky above conservative and liberal." Down on the firm ground of busy practical everyday working sense, he will feel "the granite continuity of the

one world beneath the level to which the cleavage runs, and therefore he can be Christ's freeman and every honest man's brother in the tossing time." Not to know the mind of one's own time, to be ignorant of its characteristic and crescent movements, is disgraceful. To be unwilling to cross over and go round about in order to tell the towers of Truth and mark her bulwarks from new points of view and with the aid of new interpretations is cowardly and suicidal. Merely to denounce and resist the elements, currents, and spirit of the modern world is futile. If we conquer, our victory will come by utilizing those elements and controlling them into the service of the world's Saviour and Lord. To know our own time, to have faith in it, to love it, and to master it—this is our large duty and our splendid privilege. Let the minister of to-day be a modern man, standing fearlessly and faithfully with Christ in joyous confidence and at-home-ness "on the bright floor of the new age," and with the eager and expectant spirit of that warm-hearted and fresh-souled youthful veteran, Dr. Benjamin M. Adams, who, at near fourscore, said, "So long as a man lives on the line of discovery he can keep a young heart and remain an enthusiast."

At life's end it will give us joy if we can remember that we were never afraid, but kept a firm faith, saw God's hand through our lifetime, and through storm and darkness were able to perceive our divine Christ walking amid the tumult of the time and treading its rough waves level with his feet. Our joy will be like hers whose honor Count Gismond saved in Browning's glorious poem, and who tells us that, at first view of Gismond's face, she

> Felt quite sure that God had set
> Himself to Satan: who would spend
> A moment's mistrust on the end?

And when Gismond with a mighty blow had stretched the false knight "prone as his lie upon the ground," when "the lie was dead and damned and Truth stood up instead," and when she was vindicated and safe forever under the strong shield of Gismond's arm, she says:

> This glads me most, that I enjoyed
> The heart of the joy, with my content
> In watching Gismond unalloyed
> By any doubt of the event.

THE ARENA.

THE REAL FOUNDER OF THE BOARD OF CHURCH EXTENSION.

THE *Standard Dictionary* defines "founder" as "one who founds, establishes, or endows; an originator, author, maker." There were forerunners of the Reformation, but in the thought of the world Martin Luther is clearly established as the founder of the great Reformation. There may have been forerunners of Church Extension in Methodism, but when the evidence is all in A. J. Kynett will still be regarded as the real founder of our Church Extension work. The recent article of Dr. George Adams in the *Review* seeks to establish that in no sense can Dr. Kynett be regarded as the founder of Church Extension. For more than a generation in the thought of the Church, of the members of the General Conference of 1864, and of the old Board of Bishops Dr. Kynett was regarded as the founder of Church Extension and his title thereto never challenged. I presume the testimony of Dr. Kynett would be regarded as of equal value with any that has been presented in favor of belated claimants. Fortunately, in a real sense it is in existence. Throughout his life Dr. Kynett kept an elaborate journal, and the following extracts taken verbatim from that journal, in my possession, I now think should be published. The first extract is dated Tuesday, May 27, 1856, when he was pastor at Dubuque, Iowa, and is as follows:

I called our principal members together for the purpose of consulting in reference to the supply of this station the coming year and making some arrangements to secure church property in this city and vicinity. The brethren passed a resolution requesting me to go to Indianapolis, the seat of the General Conference, and lay our wants before the bishop and presiding elder and do what I could toward securing a supply. Also to make some arrangements looking toward securing a loan of money to invest in property for church purposes. They also appointed a committee to prepare *a plan for the organization of a Church Extension Society, agreeably to plan I suggested to them.* [Italics mine.]

This establishes the fact that Church Extension was in his thought long before 1864. In speaking of this General Conference he writes in June, 1856:

This was the first General Conference I ever attended. I did not find them as orderly as I expected, but much of their want of order grew out of the great excitement on the slavery question. My business was somewhat embarrassed by Brother Dimmitt's absence. . . . I engaged three or four men to assist me in procuring a loan for the purpose of buying property for church purposes. This was all I could do toward effecting the objects for which I went.

Dr. Kynett was elected to the General Conference of 1864 held in Philadelphia. With reference to this Conference he writes in his journal, under the caption "Measures especially worked for in General Conference," the following:

There were two measures to secure which I instituted the initiative and then labored in committee in their behalf. The one was the modification on class meetings, elevating the other means of grace to the same standard in the chapter on the means of grace. . . . The second measure was the organization of "A Church Extension Society." *I proposed and united in the resolutions of inquiry first introduced. Then I drew up the Constitution and followed the measure all the way through.* The present plan may be defective, but I have not yet seen wherein. This would be developed and corrected in the progress of the practical workings of the organization. But I am not without fear that the committee and the laymen in Philadelphia will allow the measure to fail in their hands, where, for want of a little further time, we were compelled to leave it. Time will show. I am fully persuaded it could be made a great power for good in the Church.

At the September session of the Upper Iowa Conference immediately following the General Conference of 1864 he writes:

On the first day of the session I moved the appointment of a Committee on Church Extension among the regular committees. The committee unanimously recommended the organization of a Conference Society and requested me to accept the Corresponding Secretaryship or Agency. I at first declined, but afterward consented that they might nominate me and Brother Trusdell and let the bishop select. The report was presented on Friday, September 23, and unanimously adopted and on Saturday, September 24, at 3 o'clock P. M. we organized, securing from the Conference and a few others who were present nearly $3,000 on subscription.

On Tuesday, October 25, 1864, at Dubuque, Iowa, the first meeting of the Board of Managers was held, and Dr. Kynett's journal says:

Tuesday, October 25, at 2 P. M., our Board of Managers held their first meeting in the Main Street Church. They fixed my salary at $1,000 and expenses. They appropriated $500 to aid Bellevue Church, and authorized me to give such additional amount as might be needed, not exceeding $300. Also authorized me to donate such amount as might be necessary not exceeding $300 to the Pleasant Valley Church.

In his journal at the close of 1864 is the following:

. . . I have some good hope that the Church Extension movement which I have had much to do in inaugurating may do something for the Church, and thereby for the divine glory. But of this I am sometimes doubtful. I hope if God shall spare me to accomplish something more the coming year than in any preceding.

In 1865 he attended the meeting at Cleveland of the Committee on Centenary of American Methodism, and writes:

Arrived in Cleveland Wednesday, February 22, at 10 A. M., and put up at the Forest City House and remained until Saturday morning, February 25, attending the sessions of the Committee on the Centenary

of American Methodism. I was very much disappointed that the Committee on the Centenary wholly overlooked the subject of Church Extension. I regard it as a very important omission that ought still to be corrected. The idea that this interest is fully provided for by the local fund, which seemed to obtain in the Committee, is a fallacy. It leaves the treasury of the general society organized by the General Conference without a dollar to be derived from the contemplated celebration.

After the death of Dr. Monroe and the declination of the vacant corresponding secretaryship by Dr. O. H. Tiffany, on Wednesday, June 12, 1867, he writes:

Among my letters was one from Bishop Clark dated Cincinnati, May 31, notifying me of my appointment as Corresponding Secretary of the Church Extension Society and expressing the hope that I would see my way clear to accept the position. I read Dr. Eddy's editorial and then wrote to Bishop Clark accepting it.

He writes concerning his entrance on his work Monday, July 1st:

I am to start to Philadelphia this morning by the 11:25 train. I enter upon this new field knowing something of its difficulties. But the rule of my life "*to follow where Providence leads*" requires it. I am distrustful of my abilities, but I trust in God and propose to do what I can and leave the results with God and the authorities that call me to the work.

On his arrival at Philadelphia he soon learned that the amount of outstanding and protested drafts was $53,820. One of the recorded reasons assigned by a bishop for Dr. Kynett's appointment to the Church Extension Society was, "It is his child, and there is no better man to bury it." The story of his administration is known to Methodism.

With reference to the General Conference of 1864 his widow, Mrs. A. Pauline Kynett, has made the following statement:

I do not know when the idea of Church Extension first occurred to your father, but his observations and experiences when, as pastor and presiding elder, he strove to relieve needy churches in Iowa caused his determination to effect such an organization if possible. He certainly claimed to be the author of the organization proposed in the General Conference of 1864, and the resolutions presented by Dr. Keeler were based upon the plans formulated by your father, and he persistently followed the subject in the various committees to which these resolutions were referred. It has been my understanding that the subject was not acted upon until very near the close of the Conference, when, seeing there was danger of its failure, he strenuously advocated it upon the floor of the Conference, and it was rushed through with other business, as is the custom during the last days of that body. There is no question but that he claimed the fatherhood of the appeal to the General Conference, and that he regarded Church Extension in the Methodist Episcopal Church as his own child and loved it accordingly. It is my recollection that your father told me he had consulted freely with Bishop Simpson, who thought there was little chance for success, because certain plans for the relief of needy churches had been in the bishop's own mind for fourteen years, and he had not been able to make them ma-

terialize. After Church Extension became a power in Methodism your father more than once said to me that there would probably arise many claimants to the honor after he was gone; but he thought his position was secure, as also it was in the salvation of the Society after injury done its credit by the unwisdom of other Church officials. This the records of the Board will show. Under no circumstances would your father have denied any person full credit for work accomplished, but I doubt if he ever *imagined* a claim would be preferred in behalf of Rev. Clifford.

It is noticeable that Drs. Keeler, Clifford, and Kynett were all members of the Upper Iowa Conference delegation in 1864. Is it not significant that on the small special committee to which the plan for Church Extension was referred in 1864 the name of A. J. Kynett appears instead of that interpolated by the writer of the *Review* article, and that at the succeeding session of the Upper Iowa Conference A. J. Kynett organized Church Extension and was chosen the corresponding secretary? That Dr. Kynett obtained his knowledge of the Church Extension methods he so successfully administered by "rewriting the plans" of other men may be believed by those who so desire, but the burden of proof that he was not the real founder of Church Extension falls with crushing force upon all such efforts.

ALPHA G. KYNETT.

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OUR CHURCH AND THE CHILDREN.

Is it not high time for our Church to awake to the fact that it is not doing its duty toward the children intrusted to its care? Our theory as to their training is all right, but our practice is almost universally wrong. According to our theory the child is born saved, and "by virtue of the unconditional benefits of the atonement" it remains saved for a time. Within that time it may accept Christ by faith, and so remain saved all the time. In practice we regard the child saved for a time, but this must be followed by a season of sinning, when the child is lost. Only after it has entered upon this season—often when too late—is an effort made to win it for God and the Church. We must bring our practice into harmony with our theory. Our Church says, "We hold that all children . . . are members of the kingdom of God." Then all children are saved. This entitles them to baptism. They are Christians not because they are baptized, but they are baptized because they are Christians. They are now "placed in visible covenant relation with God, and under the special care and supervision of the Church." This implies for them "a course of religious instruction."

Here the Church speaks clearly; it cannot be misunderstood: "The pastor *shall* organize the baptized children of the Church [not excluding those unbaptized] . . . into classes, and appoint

suitable leaders" over them. This is not left to the pastor's choice. It is obligatory. These classes are Church classes, and these leaders are Church leaders. The classes are not the Primary Departments of the Sunday schools, nor yet the Junior Leagues, though the latter may be easily organized into the Disciplinary children's classes. The duties of these leaders to the children are plain. They are, (1) "to meet them in class once a week;" (2) to "instruct them in the nature, design, and obligations of baptism, and in the truths of religion;" (3) "to urge them to give regular attendance upon the appointed means of grace;" (4) "to advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God;" and (5) "to inquire into the state of their religious experience." What next? Here again the voice of the Church rings clear: (1) Whenever these "children shall understand the obligations of religion, and shall give evidence of piety;" (2) then upon the recommendation of one of these leaders" with whom they have met at least six months" in one of these classes; (3) and "upon publicly assenting before the church to the baptismal covenant," (4) "and also to the usual questions on Doctrines and Discipline," (5) "they may be [and we hold ought to be] admitted into full membership in the Church." Membership in the children's class is the children's probation, and it is the only probation required of them.

The purpose of the Church is to keep the saved children saved, and to bring them into the visible Church before they can become actual sinners by willful transgression, and hence before they have been in a lost state. This is both desirable and possible. For this every pastor and every lover of children and of the Church should work. And yet so many of us show here a criminal negligence for which God will surely hold us responsible. We have comparatively few children's classes. There are entire presiding elders' districts without one of them. Scores of churches have never seen a child trained, and scores of pastors have never received a child into the Church, as the Church directs. Let those to whom the children are intrusted awake to a sense of their responsibility. Keep the children both safe and saved.

FRANK LENIG.

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A CRITIC CRITICISED.

THERE is a tendency in many quarters to class Darwin and Mill and Huxley and Spencer among believers instead of among unbelievers, where they should be classed. A writer in the last issue of the *Methodist Review* criticises the author of the paper "Agnosticism at the Grave" for the position that he assumes. He asserts that it is his opinion that Darwin and Mill and Spencer would deny the charge that is made against them. Upon what foundation his opinion has been built is a mystery to me. These

men never claimed to be believers in a divine revelation, never claimed to be believers in the reality of the Christian religion, never uttered a single sentence, so far as I have been able to discover, that would indicate that they believed in Jesus Christ as the Son of God or had confidence in him as the Saviour of men.

No one thinks of classing Socrates among believers. Socrates was a great philosopher, and as such he has been admired and ever will be. He was far ahead of the age in which he lived. He had a wonderful intellect, and lived up to all the light that he possessed. But he was a heathen. Nevertheless Socrates came far nearer being a believer in the doctrines which the Church believes in to-day than does Herbert Spencer, whom the critic we here criticise objects to having classed among the unbelievers.

Mr. Spencer in his last book, entitled *Facts and Comments*, says, "It seems a strange and repugnant conclusion that with the cessation of consciousness at death there ceases to be any knowledge of having existed." These sound like the words of a believer in agnosticism; certainly they do not sound like the words of one who has any confidence in Christianity as a divinely established religion or in the Bible as a book of divine revelation. Here is another quotation from the same book: "There are instances when the agnostic, unless cruelly thoughtless, will be careful to shun discussions of religious subjects. Sympathy commands silence toward all who, suffering under the ills of life, derive comfort from their creed. It suggests the evasion of questions which cannot be discussed without unsettling their hopes." Denying the existence of a personal God, Spencer has denied the existence of the soul. Of course he has not desired maliciously to rob mankind of faith in God and in the Bible. But he has not hesitated to express his convictions; and it appears to me that if any man ought to be classed among the unbelievers that man is Herbert Spencer. How any man can object to such classification is a mystery. The evidence that Darwin and Mill and Huxley deserve to be similarly classed is equally strong.

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THE ITINERANTS' CLUB.

THE CHARACTER OF THE PEOPLE OVER WHOM TITUS WAS APPOINTED PASTOR—TITUS i, 10–16.

PAUL'S description of the church in Crete, to which Titus was appointed as minister, is anything but attractive. The field was not an inviting one. The difficulty lay not in the outward condition of the church, its social environments, but in the low character of its people. The passage itself is a vivid portraiture of a people who needed the Gospel, and the utmost wisdom in the one who taught them. "For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure: but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." A few of the words by which he designates them describes their character.

They were "unruly and vain talkers and deceivers." By unruly are evidently meant those who were not willing to submit to discipline. All well-ordered society must have a method of discipline, and an orderly doing of things which cannot with safety be ignored. There were those among them who preferred to make their own laws and control the Church rather than be controlled by it. "Vain talkers and deceivers." The word rendered "vain talkers" (*ματαιολόγοι*) refers rather to empty talking, involving a lack of understanding of what they say. They are such as elevate minor things into matters of great importance, such as genealogies, etc.

More than this, they are also deceivers (*φρεναπάται*). The deception is not, probably, always in intention, but grows out of imperfect knowledge. They were self-deceivers. Mental deception may also lead to the deception of others. The connection of thought seems to include the intentional deception of others. They may have been, as has been suggested, visionary persons, whose natures were shallow and were readily the subjects of illusions. This is mentioned in the passage as the special character of those who came from Judaism and were ever ready to find fault with those things in the new religion with which they were not familiar.

Two things are affirmed of this class in verse 11: "They subvert whole houses." It is a dangerous thing to subvert or, as the revisers

have it, "overthrow" whole houses. This is striking a blow at the roots of society. It is bad to overthrow individuals, but much worse to subvert whole houses, or families. The other affirmation is the motive that underlay their actions: "For filthy lucre's sake." Nothing seemed unfair to a Cretan, as Ellicott indicates by a quotation from Polybius: "They are the only nation in the world among whom no sort of gain is thought unfair." This is the root of corruption everywhere. That "the love of money is the root of all evil" has many illustrations in actual life. It is the most subtle way of leading astray the shallow mind. Money is a dangerous tempter even to the cultivated intellect. It is quite easy to reach the conclusion that what is financially profitable is morally right. Corruption in doctrine leads to corruption in action, and so they did not hesitate, for filthy lucre's sake, to subvert not individuals only but also whole families. The degradation involved in such a condition of things is very apparent.

The apostle confirms his statement of the general character of the Cretans by a quotation from Epimenides, a poet of Crete who resided there about 600 B. C. The lines here quoted are characterized as perfect hexameter verse. This quotation exactly tallies with the description Paul has already given, and is pertinent because it comes from one of their own number. They are here designated as "always liars, evil beasts, slow bellies," or, as the revisers have it, "idle gluttons" instead of "slow bellies." This is certainly a very sensuous description. "Always liars": what a characterization from one of their own poets! To attempt an explanation of it is unnecessary. "Evil beasts": this refers to the lawlessness which recognizes neither time nor place. They are set forth as cruel and rude, beneath the dignity of men. They are also "idle gluttons;" what a vivid picture of a people who do nothing, whose whole life is one of self-indulgence! The character of the Cretans was so base that it had passed into a proverb.

The quotation, however, has been much discussed because of the insight it is supposed to give concerning Paul's familiarity with the Greek classics. There are three passages in the New Testament which have been cited to prove that Paul was well versed in Greek literature, namely, the one now under consideration, also Acts xvii, 28, and 1 Cor. xv, 33. One class of thinkers declares that these citations from classical authors prove nothing as to Paul's familiarity with them. Plummer says: "They cannot be relied upon as sufficient to prove that St. Paul was well read in classical literature any more than the quoting of a hackneyed line from Shakespeare, from Byron, and from Tennyson would prove that an English writer was well acquainted with English literature. It may have been the case that St. Paul knew a great deal of Greek classical literature, but these three quotations, from Epimenides, from some Greek tragedian, and from Cleanthes or Aratus, do not prove the point." The whole trend of his statement is to indicate that Paul may not

have been familiar, in any personal way, with any of these poets, but that these quotations were, so to speak, in the air, and might have been employed very naturally by one who had no familiarity with the original. Dr. Plummer adds, however, "We do not need this evidence to prove that the apostle was a person, not only of great energy and ability, but of culture." Others maintain that these references do prove a familiarity with the authors from whom they are quoted and incidentally indicate his general acquaintance with Greek classical literature. We incline to the latter view. The presumption is in favor of his knowledge of the classical literature of his time.

Another question has arisen as to the propriety of classical literature as a subject of study for ministers of the Gospel. In early Church history there were those who would have nothing to do with it, to whom all non-Christian literature was an abomination. A quotation from a classical author, or an idea which seemed to have its origin in classic thought, was, in their view, improper to be employed, because such writings seemed to depreciate the supremacy of Christian thought and of Christian literature. Many of the fathers rejected them with disdain. Others, however, with broader view recognized beautiful thought and diction as the common heritage of humanity, and that it might properly be employed to illustrate and enforce the teachings of Christ. When quotations are made from classic authors, or allusions are given to classical literature, not for the display of superior scholarship but to emphasize the point under consideration, to employ such is not only fitting but desirable. There are those to whom the beauty of the setting will open more fully the thought which it is intended to set forth. The employment of this quotation by Paul was clearly most appropriate; he is giving to Titus a description of the character of the people to whom he is to minister. He sets forth their base characteristics in bold outline. They are so shocking that the description seems almost incapable of belief, so he clinches his description by a quotation from one of their own poets, whom he designates as a prophet.

It is clear that the apostle does not speak of Epimenides as a prophet in the sense in which he would apply the word to one of the old Hebrew prophets; he uses the term in a sense which would be readily understood by Titus or by a classical reader. The poets were, to their people, the teachers and prophets of their time, and were held in peculiar respect.

The consecution of thought is striking. After making the quotation he says, "This witness is true," and proceeds to give instruction to Titus. He must "reprove them sharply." Mild rebuke in their condition will not answer; they are too hardened for that. And yet we are not to suppose that the apostle meant unkind or bitter reproof. Bitterness of reproof is not consistent with the spirit of the Gospel. In 2 Tim. iv, 2, Paul states more fully his meaning, "Reprove, rebuke, exhort with all long-suffering and doctrine." One

cannot fail to notice the clear parallelism between this passage and the one under consideration. Here he says, "Rebuke them sharply, that they may be sound in the faith." The connection between reproof and doctrine is here clearly set forth. Good practice is closely related to true doctrine, and a reformation in practice is often the sure way to a restoration in doctrinal belief. It has been well said that this passage does not give countenance to ministerial scolding. It is the spirit and method in which reproof is administered that makes the difference between scolding and reproof. The reproof that springs from love is far removed from bitter invective which springs from our corrupt nature. He who would, as a minister, restore the wanderer in his flock may well study the apostle's method on occasions of extreme provocation.

The true life is the inner life. Purity of heart and life enjoys and appropriates God's gifts. Things indifferent in themselves may become helpful or harmful as the pure or the impure employ them. Hence he lays down the great principle which Christ himself lays down and which Paul enforces elsewhere, namely, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Purity is obtained by faith in Christ, and the unbelieving, having no true approach to the great fountain of cleansing, are defiled both in mind and conscience. What a sad result of impurity! What a sad condition when the mind—that which represents the thinking and believing faculties of man—is defiled and does not appreciate the truth, and when the conscience ceases to perform its high functions in recalling his failures and moral obligations! The result in the Christian community is a contradiction between profession and practice which the apostle deplores and vigorously condemns in the closing verse of this chapter.

The homiletical uses of this passage to the pastor are:

1. No field of labor is too unpromising for the most gifted and well-equipped pastor. Paul makes no apology for assigning Titus to a field which, from the character of its people, was one of the most unfavorable that could be thought of. No abilities are too high for the humblest and the most difficult fields of labor.

2. This passage suggests the proper use of the classical literature. It is to prove and illustrate, not merely to adorn, the message. It is proper to employ it when it becomes an instrument and not an end.

3. The proper mode of dealing with a refractory and turbulent people. The minister should reprove with love, and in his teachings distinguish carefully between the essential and the nonessential.

4. The one quality which clarifies thought and ennobles action and transforms even indifferent things into elements of truth and beauty is purity. "Unto the pure all things are pure."

5. The duty of guarding carefully any disharmony between profession and practice. This passage teaches us to preserve the essence of the Gospel amid the imperfections incident to our human nature.

ARCHÆOLOGY AND BIBLICAL RESEARCH.

THE CODE OF HAMMURABI.

THE discovery of this remarkable code is one of the greatest triumphs of archæology and is of paramount interest to students of ancient history. It carries us back into gray antiquity, to a period long antedating not only the laws of Moses, but also the Tel-el-Amarna correspondence; for it is generally agreed that these letters were written about 1500 B. C., whereas the great ruler Hammurabi flourished about 2250 B. C. There is also a pretty general consensus of opinion that the Hammurabi of our code, often referred to in the cuneiform texts, is no other than the Amraphel, king of Shinar, mentioned in the fourteenth chapter of Genesis as the ally of Chedorlaomer, who with other kings conducted a military campaign against the petty kings of Canaan, subduing several tribes or nations on either side of the Jordan and the Dead Sea, and who continued his victorious march at least as far south as Kadesh-barnea. This fourteenth chapter of Genesis, dry as it may seem to the careless reader, is a precious piece of history; for though chronicling events of the days of Abraham, a contemporary of Hammurabi, it now, after a silence of nearly five thousand years, finds a most remarkable confirmation.

It has been known for a score or more years that Hammurabi was a great ruler, that he extended his conquests far and wide. He was a many-sided man. He built a large number of palaces and temples, restored and remodeled many others. He promoted commerce and agriculture over his vast empire. His letters, of which we have a goodly number, and which were noticed in this *Review* several months ago, bear testimony to a very high state of civilization among his subjects. In them we have incidental reference to courts of justice, a regular standing army, a state religion, and a very perfect system of commerce. All these presuppose the existence of a code precisely like the one just unearthed. These references to Hammurabi and his laws may be compared to similar references in the poetical and historical books of the Hebrews to the existence of the Mosaic code. Does not this look as if the code existed before the letter referring to it? If so, why should some critics ask us to believe that the so-called laws of Moses were written after the historical, devotional, and prophetical books of the Hebrews?

This code of Hammurabi, though written in Babylonian script, strange as it may seem, was discovered not in Babylonia or Assyria but in Susa, Persia. Susa, the Shushan of the Bible, was for a long time a royal residence. It was captured and recaptured repeatedly. Elam and Babylonia had frequent wars. The Elamites

conquered Babylon more than once. It was during one of these invasions, when treasures and spoils of war were brought from Babylonia to Susa, that the Hammurabi Stele was transferred. Modern history furnishes many parallels, as, for instance, when Napoleon took Berlin many trophies were transported to Paris; when, however, the triumphant Germans entered Paris these precious trophies were restored. It is also a noticeable fact that a greater number of objects of Babylonian than of Persian or Elamite origin were discovered in the ruins of Susa. But a word in regard to these explorations among the ruins of this old capital. They have been carried on for several years under the direction of that veteran archæologist, M. de Morgan, so well and favorably known by his remarkable discoveries in Egypt. But this last discovery of this French savant puts the capstone on his work, and places him in the very front rank of archæologists.

The monument or stele on which these laws were written or cut is a rude block of diorite slightly rounded at the top, nearly nine feet high and about seven feet wide. Both sides are inscribed. Hammurabi is represented as standing before Shamash, the sun-god of Sippar, the ancient seat of the Hammurabi dynasty. The god is seated on his throne and is in the act of delivering this code to the king. Sixteen columns or lines are cut on the front side directly under the picture, and twenty-eight on the obverse. Unfortunately, five lines have been erased, so that it is impossible even to guess at their contents. Why and when this erasure was effected is also a matter of conjecture. The code as it stands contains two hundred and eighty-two distinct laws. Of these about two hundred and fifty are easy to decipher, and their probable meaning has been ascertained.

From the following extract from the code bearing his name the reader may form some idea of the esteem in which Hammurabi held himself: "When Anu, the majestic, the king of the Annunaki, and Bel, the Lord of Heaven and Earth, who established the fate of the land, had given to Marduk (Merodach), the ruling son of Ea (god of the waters), dominion over terrestrial man, it was then that Anu and Bel called me, Hammurabi, the majestic prince, who feared God, by name, in order that I might see that righteousness prevailed over the land, and that I might annihilate the wicked and the sinful, so that the strong should not prevail over or hurt the weak. . . . So that I might rule like Shamash over the black people, and give light to the land, and like Anu and Bel promote the welfare of mankind." The introduction, after a long enumeration of Hammurabi's good works and benevolent deeds, closes with the following: "When Marduk sent me to rule men, to protect the land with righteous laws, then did I proclaim righteousness and justice, and worked for the welfare of my subjects." The code has not only a lengthy introduction, but also an extended epilogue, which is like-

wise quite laudatory in tone. Let these sentences speak for themselves: "Laws which Hammurabi, the wise king, decreed. He taught the land a righteous law and a pious statute. I am Hammurabi the king, who protects. I have explained difficult passages, and have thrown light upon them. . . . I have caused prosperity to reign over the land, and made the homes secure, and have not tolerated any disturbance of the peace. The great gods have called me. I am the shepherd, bringing salvation. . . . I have set up in Babylon before my image, as King of Justice, these my precious words written upon my monument, so that the strong may not injure the weak, and that the orphans and the widows might be protected. My words are well studied, my wisdom is beyond compare."

The Hammurabi Code, according to a conservative estimate, is eight hundred years older than the Hebrew legislation of the Pentateuch, yet in spite of this fact the Babylonian Code is in many instances much more elaborate than the Hebrew. The former is *par excellence* a civil and not a religious code. This accounts to a great degree for the fact that the Pentateuch is pervaded with a kindlier spirit, a higher type of morality, and a diviner authority, as well as a more humane regard for life. An awful severity permeates the Hammurabi Code. The rights and privileges of the strong are more pronounced than those of the weak. "The Hammurabi Code represents the enactments of a tyrant guided by a surprisingly high sense of justice, and influenced by a beneficent purpose; while the Old Testament contains the laws of an essentially democratic people, dominated not only by an exalted idea of justice, but also by a genuine love for humanity," at least as far as Israel was concerned. The difference between the two codes will be explained in two ways. The liberal critic will see in them a natural development of moral and religious sentiments, between the age of Hammurabi, 2250 B. C., and the date of the Priestly Code, about 500 B. C., while the more conservative critics will continue to see a higher degree of inspiration in the Pentateuch than in the Babylonian Code. A classification of these two hundred and eighty-two laws is not difficult, though we shall not attempt it at present. They cover the more common laws governing the everyday life of a people in relation to each other as well as to their rulers. The code opens with four laws against slander or false testimony. Then follows a stringent law against corrupt judges. The penalty for rendering false or corrupt judgment was quite severe. In case of a fine imposed by the judge unjustly the penalty was twelve times the fine imposed by the judge and his removal from the bench in disgrace. The death penalty was inflicted in a multitude of cases, as, for stealing sacred property or robbing temples (6, 8),* for selling or buying stolen goods (9, 10), for kidnaping (14), stealing (15) or harboring a runaway slave (15, 19), burglary (21), highway robbery (22), for refusing to

serve in the army (26-33), for conspiracy (109), for adultery of certain kind (129), for rape (130), for incest (155, 157), for building a house insecurely and which falls upon anyone and resulting in his death (229, 230). A wife who deserted her husband was likewise put to death (133, 145). There was a gradation of punishment, depending largely upon the social rank, especially of the one injured or killed. We can best illustrate this by inserting the following laws in full:

"If anyone strike the body of a person superior to himself, he shall receive sixty blows in punishment, and that with a rawhide whip in public" (202).

"If a freeborn man strike a person of like rank he shall be fined one gold mina" (203).

"If a freedman strike another freedman he shall be fined ten shekels in ready cash" (204).

"If the slave of a freedman strike a freedman his ear shall be cut off" (205).

The laws governing surgeons are quite unique. If a surgeon should successfully operate upon the eye of a freeborn man he was paid ten shekels (215), but if the patient were a freedman the fee was only five shekels (216), and only two in case of slaves (217). If, however, the surgeon should fail to save the eye, or should kill the patient, then his hands were cut off (218). In case the patient killed were a slave, the surgeon was not deprived of his hands, but simply had to replace the slave (219), and in case he destroyed the eye of a slave the fine imposed was one half what said slave was worth (220). If a veterinary surgeon should successfully operate upon an ox or an ass his fee was one sixth of a shekel (224), but should he kill the animal, then he had to pay one fourth its value (225).

There are more than forty laws regulating labor. Who shall then say that capital or labor were ever quite harmonious? The duties and pay of various laborers are clearly defined and stipulated. It seems that the pay was often in kind rather than in cash. An ordinary farmhand received eight *gur* of corn a year (257). The gur was probably the same as the Hebrew kor, or cor, about ten bushels. An ox-driver received six gur of corn a year (258). A farmhand convicted of stealing had his hands cut off (261). If he killed any animal intrusted to his care he had to pay for the same (263). If, however, the animal was accidentally killed, as by lightning or wild beasts, the herdsman was not held responsible (266). A day-laborer was paid six gerahs a day when the days were long, that is, from April to August, and five gerahs during the shorter days (273). In another article we shall point out the chief points of agreement between the Mosaic legislation and the Hammurabi Code.

*The numerals above used refer to the number of the law in the code.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Heinrich Lhotzky. In the sense of intellectual leadership he would not belong here, although he does not lack intellectuality. He is to be reckoned as a leader in that he has ventured to depart from the beaten paths in theology. In a recent volume entitled *Der Weg zum Vater. Ein Buch für werdende Menschen* (The Way to the Father. A Book for those who are Becoming Human), Leipzig, Verlag der Grünen Blätter, 1902, he has undertaken to treat Christ as "The Way" without meddling in the theological controversies of the times. It is truly pleasing to find some one who thinks of Christ in these days as the chief factor in the religious life rather than as an object of controversy. The questions that revolve around the person of Christ are intensely interesting, and it is a strong temptation to deal with them because they are also important. But meanwhile the great purpose of Christ in the world is overlooked and the hearts of the spiritually hungry go unfed. Lhotzky well says that the life of Jesus, as such, has but little value for us; but that the course of his development, his disposition, his spirit, are significant. He is valuable to us as the one who discloses the way to the Father and who was the first to walk in that way. In order that he may not divert attention from Christ as the Way he declines to follow the modern critical method, and equally he avoids the traditional dogmatic method. All those, therefore, who take more pleasure in the discussion of Christological problems than they do in humbly following the way marked out by the teaching and example of Jesus will be dissatisfied with this book. And indeed it is impossible to accept Christ as the Way without some kind of presuppositions concerning his Person. But it is equally true that these presuppositions need not be consciously formulated or even present and self-consistent; much less need they be brought into prominence. Furthermore, if they are made prominent they hinder the proper use of the Way. This is true whether we consider the ordinary orthodox views of the Person of Christ or the newer critical view. Jesus was not a problem to be solved, but a leader to be followed. The truly religious Christian must exercise some intellectual self-restraint. He must follow Christ blindly, at least in some degree—he must follow even though he does not comprehend. The complete, or even the relatively complete, understanding of the Person of Christ may not be made a condition of following him. And, in fact, much of our assumption to the contrary savors rather of intellectual pride and obstinacy than of intellectual integrity, for we make no such demands upon ourselves in any other practical concern. And

Lhotzky points out that these questionings are often the result of a certain indelicacy, if not of impertinence and even impudence, on our part; for, as he says, those very people, persons who profess to have Jesus as their constant companion, do not hesitate to discuss in the most open manner the question of his supernatural conception. Yet any questionable fact concerning the birth of any other companion we would not think of considering in his presence. Lhotzky is on the right track. It is high time that this critical age should return, not to the age of dogma, for that is just as unfruitful, but to the age when, while the Christian undoubtedly had his doctrine concerning the Person of Christ which was necessary either as a conscious or unconscious justification to his intellect, he did not emphasize it, but took Christ for what he wanted to be taken for—the Way to the Father. That age was the age of the apostles and of Christ himself.

Herman Schell. It is always interesting to watch the methods of thought of those whose standpoint is widely diverse from our own. Schell has recently given us an opportunity to see how the Romanist differs from the Protestant in the defense of the faith. In 1901 he published the first volume of a work entitled *Religion und Offenbarung* (Religion and Revelation), in which he gives us his conception of the task and the methods appropriate for Christian apologetics. The first thing that strikes attention is that he defends the Romanist bondage to ecclesiastical authority. He says that there is no such thing as absolutely free investigation, but that, given a definite training resulting in a bias of mind, the outcome of one's thinking may be predicted. For example, Haeckel passes for a free investigator. He has no external authority to determine his conclusions, and yet no one expected his *Welträthsel* to be different from what it was. Schell is evidently in error, however, when he thinks that Haeckel is no more free than himself. Haeckel is unquestionably a dogmatist, and as such he is no more to be trusted than any other dogmatist. But he is what he is by his own volition, not by the volition of an organization to which he belongs. This cannot be said of the Romanist investigator, who reaches conclusions, not as the result of his own bias, but as a consequence of being limited by an external authority to such conclusions. Schell thinks also that he differs in no sense from the Protestant apologist in point of freedom, since the latter seeks to establish Protestant conclusions. Here again he is in error. There are two classes of Protestant apologists. One has a personal faith which is the result of his own reflection, and his apologetic consists in setting forth the grounds of this personal faith. Another sets out to examine and weigh all proposed religious phenomena, and in the process those that appear unworthy are sifted out, while those that appear worthy are upheld. It is a process of investigation pure and simple. But neither class need be, by Protestant prin-

ciples, bound to any prescribed results. If he is so bound he is so far non-Protestant. More in accordance with truth is Schell's doctrine that the great fundamental factors of religion are God and the human spirit, and his rejection of certain skeptical theories of the origin of religion. He rejects the idea that religion is a pathological accompaniment of the childhood of the human race, a consequence of ignorance of natural causality, a product of poetic temperament, the offspring of fear, or the consequence of selfish desire in any form. Rather is it the natural expression of the inner nature of both God and man, a search by the reason after a sufficient ground of explanation of being, and by the heart after an example and source of all perfection. His criteria for determining the reasonableness of revelation are four, the first two being internal, the last two external. According to these criteria revelation must distinguish itself by divine wisdom and power to carry conviction; it must include a moral law characterized by its supernatural holiness; it must be able to overcome all physical and spiritual consequences of sin, or, in other words, it must exhibit miracles; it must prove itself to be a gradual fulfilling of a divine counsel, or, in other words, it must contain prophecy and fulfillment. Schell rejects the evidence of the witness of the Holy Spirit so frequently met with in various forms in Protestant apologetics; but his criteria really include it. Many Protestants would agree with him entirely. The principal objection to be felt with his scheme is that because it is so common it was hardly worth while to give it expression. But this does not detract from the general interest of his thoughts.

RECENT THEOLOGICAL LITERATURE.

Einleitung in die Philosophie (Introduction to Philosophy). By Wilhelm Wundt. Leipzig, W. Engelmann, 1902. At the age of seventy Wundt has once more made his appearance as an author. The book is, however, the product of work done during several years past, during which he gave the contents of the book in the form of lectures to his students at Leipzig. There are various ways of writing introduction to philosophy. One is to take up one by one the various epoch-making philosophies and subject them to criticism and examination. Another is to set forth the philosophical currents of the present day as the background for the presentation of the author's own views. Wundt follows neither of these methods. His work is more like a history of philosophy in that it shows how philosophy with its various problems arose, thereby preparing the way for a systematic study of present-day philosophy. His method undertakes to exclude all that belongs to philosophy as a view of the world and in its particular phases. Its purpose is not to treat of philosophy, but to lead the student to the threshold and then to turn him over to the philosopher him-

self. Of course, the conception of philosophy which Wundt entertains of necessity crops out in carrying forward his undertaking. To him philosophy is the universal science whose task it is to unite the results of the special sciences into a self-consistent system and to find the principles underlying general methods and presuppositions employed by science in the attainment of knowledge. Thus he first defines philosophy and its relation to science. The theologian will be specially interested in his ideas concerning the relation of philosophy to religion. According to him, the object with which philosophy, as all science, deals is the sensible, empirical world, while religion deals with objects in the supersensible world. This gives these two great departments of human thought and activity mutually exclusive realms. As a result philosophy cannot give laws for the determination of the religious conception of the world; nor can religion mix itself up with philosophy. But the facts of religion are capable of being studied, and therefore there is a science of religion, and this science, as all others, it is the business of philosophy to include in its scope. His view of philosophy carries with it the necessity of classifying the various sciences. The results are interesting. There are just two great classes: the formal (pure mathematics) and the real (physical and mental). Philosophy also is divided into genetic, having to do with the theory of knowledge, and systematic, having to do with principles. The principal tendencies of philosophy have been connected with the question of knowledge, the question of metaphysics, and the question of ethics. As a result of the study of substance, matter, and soul, there have arisen three general world-views: the materialistic, the idealistic, and the realistic. As a result of this classification and the grounds upon which he bases it he includes Spinoza among the realists. In ethics there are, according to Wundt, the heteronymic and the antonymic systems, but these are supplemented by transcendental systems which are a kind of middle between the other two. Perhaps the most satisfactory and at the same time the most unsatisfactory feature of this book, to the theologian, will be his definition of the relations of philosophy and religion. We think their true relation to each other remains to be properly stated.

Die Keilinschriften und das Alte Testament. Dritte Auflage, mit Ausdehnung auf die Apokryphen, Pseudepigraphen und das Neue Testament neu bearbeitet von Prof. Dr. H. Zimmern und Prio.-Doz. Dr. H. Winckler. I Hälfte (The Cuneiform Inscriptions and the Old Testament. Third edition, extended to include the apocryphal and pseudepigraphical books and the New Testament, newly revised by Dr. H. Zimmern and Dr. H. Winckler. First half). By Eberhard Schrader. Berlin, Reuter & Reichard, 1902. This half of the third edition of Schrader's great work has been so completely revised by Winckler as to be his rather than Schrader's.

The work is improved and made distinctly more valuable by the revision, although one must guard himself against some of Winckler's interpretations of things. He thinks that the entire Orient was flooded with Babylonian culture, and that even the nomadic peoples, including the Hebrews, were influenced by it even before they rose to the condition of a civilized state. He holds it to be a fundamental error in the study of Israelitish history to explain the early life of Israel by their tribal ideas instead of by the culture and the conditions by which they were surrounded. Israel was not excluded from the general intercourse of the nations which was so prominent in that day, either commercially, politically, or religiously. While the Israelites in the writing of their own history saw in themselves the center of all the world, and while we look back upon them as the subjects of a special revelatory process by which they became the best means of God's communication of himself to mankind at large, Winckler reduces their national significance in proportion as they were geographically limited. He holds that after the brief period of independence which Israel enjoyed under David—and he is not certain that this even is historically trustworthy—the little nation was no longer able to resist the external influences and maintain an independent policy, but was merely a part of a greater whole of national activity. He thinks this was as true of their intellectual development as of their political, and that even the prophets of Israel were dependent upon the superior culture of the greater states. The prophets, according to this book, had not only a political mission, but correspond to our politicians in the best sense of the term. They were the spokesmen of the great world kings, standing in close connection with them and doing their will. Elijah represented the Damascene kingdom as against Tyre; Isaiah, Assyria against Chaldea; Jeremiah, Nebuchadnezzar. Political leaflets originating at the courts of the great kings were adopted by the prophets as their own and disseminated among the people. We must think of the intercourse among these different nations as very active, and the Israelitish prophets owe their ideas and their comprehensive view of political affairs to their contact with the centers of culture. On this view of the Hebrew prophets two things should be said. In the first place it is evident that unless the prophets received their knowledge of political conditions by direct divine revelation they must have received it by the same means open to the Israelitish kings and statesmen. But it is not necessary to suppose that they were the agents of those foreign kings. All analogy forbids this. Second, the idea that they were politicians in any true and proper sense is foreign to the record we have of their sayings and doings. This idea is guesswork elevated by Winckler's own subjectivity into the realm of fact. That they took an interest in political affairs, that they were patriots, is plain. But it is equally plain that their chief interests were religious and moral.

RELIGIOUS AND EDUCATIONAL.

The Paris Missionary Society. Organized in 1824, its first real work was begun in 1833, when its missionaries went to the Basutos in South Africa. That mission now numbers 14 stations, with 18 missionaries and 3 female teachers; 11,500 church members, 7,100 catechumens, and about 10,000 Sunday school scholars. This does not seem to show very great results, but it is affirmed that to this mission the independent existence of the Basutos is due; and the vigor of the work is further seen in the fact that in 1885 this mission started a work of its own on the Upper Zambezi among the Barotse, which has grown to eight stations. In 1863 the society began work in Senegal, but with comparatively poor success. In 1892 it adopted two stations in the Congo region which had been established by the American Presbyterians, and in 1896 began work in Madagascar. According to the report of 1900-01, there were in all their mission fields 93 mission workers, not counting the wives of the missionaries, and the total expense was 1,180,000 francs.

Ministerial Supply Abroad. America is not alone in the decrease of candidates for the ministry. The Royal Bureau of Statistics for Prussia in its report for 1902 shows that the theological students have varied as follows: In 1830 there were 4,267; in 1851, 1,614; in 1860, 2,550; in 1870, 1,827; in 1876, 1,502; in 1888, 4,793; in 1893, 3,502; in 1899, 2,352. The following table shows all students in various universities at present:

UNIVERSITIES.	DEPARTMENTS.					
	Theology.		Law.	Medicine.	Philosophy.	Whole.
	Prot.	Rom.				
Berlin	366	...	2,428	1,219	3,078	7,091
Bonn	82	262	643	240	987	2,214
Breslau	63	254	563	204	671	1,755
Erlangen	145	...	391	231	287	964
Freiburg	...	190	372	278	431	1,271
Giessen	62	...	203	166	587	1,018
Göttingen	91	...	417	149	678	1,335
Greifswald	103	...	206	186	211	706
Halle	337	...	445	188	770	1,740
Heidelberg	52	...	408	235	657	1,352
Jena	37	...	160	129	371	697
Kiel	33	...	247	315	284	879
Königsberg	86	...	354	203	333	976
Leipzig	260	...	1,221	496	1,787	3,764
Marburg	96	...	301	167	547	1,111
Munich	...	155	1,390	992	1,742	4,279
Munster	...	348	229	...	576	1,153
Rostock	36	...	97	132	282	547
Strasburg	70	...	343	259	521	1,193
Tübingen	230	195	300	181	395	1,301
Wurzburg	...	105	408	428	365	1,306
Total	2,149	1,509	11,036	6,398	15,560	36,652

SUMMARY OF THE REVIEWS AND MAGAZINES.

THE *Atlantic Monthly* (Boston) for May holds the usual affluence of value and variety. Dr. George H. Gordon, writing of "Emerson as a Religious Influence," brings against Emerson, as well as against Carlyle, the grave charge that "while they were the product of Christian civilization, and drew the substance of their message from the religious faith of their people, there is no evidence that either ever seriously studied Christianity. The greatest phenomenon in human history engages but lightly the attention or the enthusiasm of either; nor does either fathom the need of the humanity that has risen on the strength of the Gospel of Christ. It was the dim perception of this fact that led Lord Jeffrey to remark of Carlyle that he went about as if he were to found a new religion. No one had done anything great for man's soul until he came. One can hardly read the correspondence of Carlyle and Emerson without the feeling of their excessive consequentialness in the presence of the immense historic achievement of spiritual genius; in the presence of the spirit, the teaching, and the influence of Jesus. Both were essentially modest men, and yet they lived in the sense of a uniqueness and an importance which they do not possess. They are both frequently oracular when uttering with literary distinction only the commonplace moral wisdom of the Christian world. It is a valid criticism upon Carlyle and Emerson that they failed to recognize the rock whence they were hewn, and that they did not exhaust the quarry; that they were oblivious of the pit whence they were digged, and that the precious metal remained, after they were taken out, in boundless abundance. This failure in Carlyle and Emerson to appreciate the significance of Christianity is doubtless the expression of a tendency in the Calvinism which they both inherited. The fate of the world is fixed in eternity, and the historical disclosure in time is but a comparatively unimportant detail. For Calvinism Christianity dissolves in the Deity to whom it points. This is true, but it is unavailing as excuse for men of extraordinary genius like Carlyle and Emerson. And this oversight is even more remarkable when one reflects that both these men were created and equipped out of a Christian civilization; that both drew their essential message from a nature saturated with Christianity, and that the Sermon on the Mount contains the entire ethical teaching of both and infinitely more. That side of Christianity which deals with mankind sunk in immeasurable moral failure and woe finds no recognition in Emerson. Let one go from Emerson to Dante and one will see what is meant. There is in Emerson no Inferno, hardly even a Purgatorio; and for that reason his Paradise is a good deal

in the clouds. Dante's greatness is that there is in him a reflection of the total spiritual life of man—all its abysses, and all its heights, and all its ways of ascent and descent. Compared with the optimism of Browning that of Emerson is ineffectual; it is the creation of a high spirit out of its own serenity and good fortune, and in isolation from the tragedy of the world. The optimism of Browning is a discovery that light is stronger than darkness, an insight into the constitution of man as foreordained to righteousness by the purpose and discipline of the universe." But Dr. Gordon remarks that Emerson's sense of the human soul is as strong as his sense of the Soul of the Universe. "Son of man, stand upon thy feet and I will speak to thee," might serve as a text for half of Emerson's work, and immortal thanks are due him for "his great cry in behalf of a first-hand relation to all reality, and, in the name of that fruitful relation, for his hope of a new order of human society, and a higher type of letters, and of arts, and of all forms of the ideal that shall issue from a nation given to reality in the awe and joy of immediate vision." Emerson calls upon man "to speak face to face with God, to allow the Divine soul to awaken the dormant faculties within him, to educate his whole being in science, in duty, and in worship. The Emersonian doctrine of man is as hard to define as the Emersonian doctrine of God, but if we say that God is the Soul of the universe and that man is the soul that answers to it, that is capable of entertaining its appeals, of climbing up into truth and goodness and beauty by its inspiration, we shall not be far astray. These two visions—the vision of the Soul of the universe penetrating all, making opaque things luminous with its presence, and the vision of man's spirit in fellowship with the absolute Spirit, and living and growing in this total order ablaze with divinity—are surely religious, and they constitute part of the fascination which Emerson has wielded over the religious mind of many people." William James thus defines and distinguishes the moral habit and the religious mood: "For morality life is a war, and the service of the Highest is a sort of cosmic patriotism which also calls for volunteers. Religion is a state of mind in which the will to assert ourselves and hold our own has been displaced by a willingness to close our mouth and be as nothing in the floods and waterspouts of God." For a careful thinker, this seems to us an unsuccessful attempt at clear discrimination, though it contains truth. But Dr. Gordon says: "Both these moods are in Emerson. He is the cosmic patriot calling for volunteers, and he is willing to be as nothing in the floods and waterspouts of God. No more valiant cosmic patriot ever bore arms, and his religious mood, strange as it sometimes seems, is deep, sincere, and instinct with high contagion." In the same issue of the *Atlantic*, J. T. Trowbridge tells of a conversation between Emerson and O. W. Holmes on the orders of architecture. Emerson was saying that the Egyptian architecture was characterized by breadth of base,

the Grecian by the adequate support, and the Gothic by its skyward soaring; when Holmes flashed out instantly, "One is for death, one is for life, and one is for immortality." Mary Baker Dunn writes: "Not long ago I asked a grammar-school teacher which one among the short poems her pupils were taught to recite really appealed to them most. She told me that, when the children were allowed to select for themselves, the choice almost always fell on that poem of Browning's which begins:

> Such a starved bank of moss
> Till, that May-morn,
> Blue ran the flash across:
> Violets were born!

The three stanzas of this poem are full of subtle meaning; they are condensed, crammed full of implied action, whose processes the reader must supply for himself. The children, without grasping the subtlety, feel the action and get an uplift from it. They are assisting at the birth of violets and stars, and, as they recite, their voices tremble with the fervor of the impulse." For his "Psalm of Life" Longfellow was paid three or five dollars. For "The Hanging of the Crane" (after his reputation was made) he received three thousand dollars.

"Beyond Threescore and Ten," with sketches and full-page tinted portraits of Pope Leo XIII, the Marquis of Salisbury, the Emperor Francis Joseph of Austria, Senator George F. Hoar, Edward Everett Hale, Lord Kelvin, Herbert Spencer, Henrik Ibsen, and Goldwin Smith, is an interesting item in the *Booklover's Magazine* for June. Professor Ormond, of Princeton University, thinks that Herbert Spencer, "in his insistence on the existence of a Power underlying evolution, has not only contributed to the unity of science and religion, but has uttered the protest of the deeper religious conviction of the age against the tendency to reduce religion to a purely naturalistic basis. Moreover, Spencer is the most uncompromising optimist of his time. That evolution is ever working toward the best results and that the dependence of the world-process on the Ultimate Power is a sufficient guarantee of the final triumph of good—of this he is firmly convinced, and his sturdy faith in goodness never wavers. His optimism is a dominating note in his whole theory and practice, in his sociology and ethics, in his politics and religion." W. M. Payne, editor of the *Dial*, says that "Ibsen, far from being a despairer or a pessimist, is an idealist of the most uncompromising sort, filled with a sublime faith in the future of mankind and the noble possibilities of human nature. Many and malignant, according to this seer, are the ills that now infect our life which he depicts with unsparing frankness; but they need not prove fatal, and he even holds before our gaze the picture of life as it may become when purified by love and broad-based upon in-

dividual human wills—the society of the future supported by the twin pillars of truth and justice." The humor of Bill Nye, the editor of the *Laramie Boomerang*, is analyzed and exhibited in bits like these: "Facts are like little children, born into the world nude; and, like little children, they should be dressed." (And so he became costumer for facts, presenting them in most unexpected and grotesque garb.) Writing of his early hardships and struggles, he says: "I rose each day while the dawn and my heart were breaking." Referring to the early history of Massachusetts, he wrote: "The Puritans found that the Indians were willing to dispose of inside lots at Plymouth on reasonable terms, retaining, however, the right to use those lands, from time to time, for massacre purposes." When his publisher gently expressed disappointment at the quality of something Nye furnished for publication, the humorist wrote in reply, "You must not shock my inspiration, for inspiration is a tender plant, requiring careful watering and bringing into the house of nights." In the *Quarterly Review* the poet Swinburne recently wrote of "the chattering duncery and impudent malignity of that consummate and pseudosophical quack, George Henry Lewes." Such are the sweet amenities of literature and the inventiveness of word-coining. Rev. C. A. S. Dwight coins, as an antonym to agnosticism, the word *epignosticism*, the etymon of which is found in the New Testament. Twice the term was employed by Paul, the most fecund word-coiner in the Bible, but with different moral applications. Mr. Dwight would define epignosticism as "the positive, rewarding apprehension of a great spiritual fact." Leon Mead quotes Professor F. A. March as thinking that more important than any new-coined words are the *new idioms*, the ganglions of the linguistic body. "These are the contributions which genius makes to the national tongue; genius, whose motions always hover on the verge of mystery, basks in idioms. The inexplicable coils of words instinct with electrical life, which send a thrill to the people's heart no one knows how; hard knots of words where the soundest sense is tied up the tightest; touches of nature that make the whole world kin; leaps of thought which grammarians balk at; every means, simpler or more vivid than reason can command, which poetic genius, or patriotism, or any breathing or beaming of the free soul has found to convey thought or feeling; every form of speech which the linguistic sense of the people recognizes as a stroke of genius which it cannot willingly let die, adds to the stock of idioms, and to the peculiar treasures of a national language." A certain critic, when he finished reading a certain slimy, popular novel, flung it down with the exclamation, "Now I must hurry and get a Turkish bath." J. Keir Hardie, the Labor Member of the House of Commons, writes: "Not by competing but by combining has progress been made. The incentive to rise higher is in the universe around us, and in the mysterious power within us, which leads us, when healthy in mind and

body, to be dissatisfied with what we are and to long to be something better. From the amœba to man this impulse upward has been steadily at work." A fine illustration of the superiority of the well-drilled, thoroughly disciplined man is in this story about a regiment of regulars, told by a volunteer officer of volunteers in the War for the Union. (It must not be forgotten that time and drill made seasoned and disciplined troops, magnificent soldiers, out of many raw volunteers.) Everywhere in life, as in the army, the skilled and disciplined man is the main reliance. "I was in the tail end of a rout. The army had gone to pieces. A broken, disorganized mob we were, pouring along a road, every man for himself in the falling dusk. All at once the seething, dust-colored crowd ahead paused, swayed, broke, and washed to the sides of the road, and out stepped a solid body of dark blue, a regiment of the dandy regulars, the only unbroken regiment in our division, going to hold the enemy; tailor-made clothes brushed, every cap on at the same angle, every musket held at the same angle, every set of fours the same distance apart, every foot falling at the same instant, heads to the front, silent, grim, quick, a great, smooth-running machine. And they had on white gloves, going out to die in white gloves—for, man, they pretty nearly all did die—but they held the enemy, held ten times their number until help could come, and saved the day."

"THE LAMP" is the new name of *The Book Buyer*, a review and record of current literature issued monthly by Charles Scribner's Sons (New York) for $1.50 a year, 15 cents a copy. The May number is interesting and finely illustrated. In it we hear James Whitcomb Riley say of himself: "I have, in a manner, been a wanderer; circumstances so compelled. But I have tried to accept it all in good spirit. We must all be philosophers. All the happenings of life are meant for our ultimate good, and must not be accepted in a spirit of complaint. He who arranged the programme of life has done it far better than could we who are the mere actors in its lists. This fact we should see and accept with appropriate thanks and gratitude." He confesses to a fondness for social life, but says he feels at a disadvantage at social gatherings; that people are disappointed in him. "I don't see well, or remember names. Therefore I'm an ungainly member of society. I have been catching the next train for so many years that I have had but little time to devote to the social side of life, and am, in consequence, a confirmed novice in all the gentler graces. Only a few evenings since, somewhere, I pronounced 'don't you' with the 'ch' sound to it, and —well! you must imagine, for I can't describe, the overwhelming, suffocating sense of my humiliation when my attention was drawn to it. And—horror on horror's head!—the same evening I was detected in the act of pronouncing programme just as the word is spelled!" A notice of Charles Brookfield's *Random Recollections*

quotes the following droll incidents: "I remember the first time I saw Robert Louis Stevenson at the Saville; his 'get-up' was perfectly astounding. His hair was smooth and parted in the middle and fell beyond the collar of his coat; he wore a black flannel shirt, with a curious, knitted tie twisted in a knot; he had Wellington boots, rather tight dark trousers, a pea-jacket, and a white sombrero hat (in imitation, perhaps, of his eminent literary friend, Mr. W. E. Henley). But the most astounding item of all in his costume was a lady's sealskin cape, which he wore about his shoulders, fastened at the neck by a fancy brooch, which also held together a bunch of half a dozen daffodils. I cannot but think these final touches to his toilet must have been added by loving hands without his knowledge or consent." "One day I was walking in the neighborhood of St. Martin's Church when a crossing-sweeper, a ragged youth of about eighteen, attracted my attention in the usual manner by brushing little besomfuls of dust on to my boots. 'Spare us a copper, sir,' he pleaded. ''Ave a feelin' 'eart! I 'aven't tasted food this day, sir, as Gawd is my judge.' 'Get out!' said I, brutally. 'I've a sick wife at 'ome,' the fellow went on, 'an' a little bibey pinin' awigh. You'll never miss it, kind gentleman—on'y a copper, to buy berread.' Then, I am sorry to say, I lost patience with him and uttered an oath. Upon which he snatched off his cap, raised his eyes, and, with the seraphic smile of a martyr, burst into prayer. 'Ho Lord!' he cried, 'forgive 'im this hidle word. Thou 'oo in wrath rememberest mercy, pardon this pore sinner!' I was so amused that I am afraid I gave the blasphemous scoundrel twopence." To Trevor Haddon, a young art student whom he had not met, Louis Stevenson wrote thus: "I have no photograph just now; but when I get one you shall have a copy. It will not be like me; sometimes I turn out a capital, fresh bank clerk; once I came out the image of Runjeet Singh; again the treacherous sun has fixed me in the character of a traveling evangelist. It's quite a lottery; but whatever the next venture proves to be, soldier, sailor, tinker, tailor, you shall have a proof. Reciprocate. The truth is, I have no appearance; a certain air of disreputability is the one constant character that my face presents: the rest change like water. But still I am lean, and still disreputable. Cling to your youth. It is an artistic stock in trade. Don't give in that you are aging and you won't age. I have exactly the same faults and qualities still; only a little duller, greedier, and better-tempered; a little less tolerant of pain and more tolerant of tedium. . . . See the good in other people's work; it will never be yours. See the bad in your own, and don't cry about it; it will be there always. Try to use your faults; at any rate, use your knowledge of them, and don't run your head against stone walls." A notice of Norman Maclean's recent book says: "The stories of the Hebrides which are gathered together in *Dwellers in the Mist* are rugged, somber tales—how could they be anything else?"

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Gospel According to Christ. By CHARLES C. ALBERTSON, D.D. Crown 8vo, pp. 288. Buffalo: The Christian Literature Company. Price, cloth, $1.25.

With numerous other volumes of sermons, this book has been waiting long for our notice. Bishop Fowler likes it because it "does not keep the apostles forever on trial for perjury," and because it "beckons us onward and upward to higher levels of life and wider horizons of privilege," and because "it stands on its own feet, extends its own hands, and has the solid rock of Divine Revelation beneath its feet." Bright, fresh, intense, helpful, not mere literature but bursting with life to the outermost twig as a sugar maple with sweet sap in early spring; real preaching, practical and gently powerful—that is the sort of book this is. Tap it anywhere and you get juice. Sermon number one, on "The Gospel according to Christ," opens thus: "There has been but one Christ. He has had followers and imitators, but never a peer, never a parallel. He has had His interpreters. Paul was an interpreter of Christ, but not a perfect one; James was an interpreter of Christ, but not a perfect one. It would take a Christ to interpret Christ perfectly. It is entirely proper to speak of the Christianity of Paul, by which we mean the Gospel of Christ according to Paul; or of the Christianity of Augustine, of Luther, of Wesley, by which we mean the Gospel of Christ as interpreted by these. . . . But above all there is a Christianity of Christ—the Gospel as interpreted by the Master himself. . . . Let us read and study Him, and learn how human is the heart of God, how divine may be the life of man." Of his text, Matt. ix, 35, 36, Dr. Albertson says, "What a perfect picture we have here of the Son of man—He is busy, benevolent, pitiful, cosmopolitan;" and then he shows the Christianity of Christ to be social, compassionate, inclusive. "The compassion of Christ is at the heart of the modern missionary movement. Unspeakable pity for the woes of heathen souls, without the comfort of the Gospel and its attendant blessings, is what moves men and women to go to far-off lands. When Livingstone died upon his knees in Africa, think you he was praying for himself? No, but for the people of Africa, whom he called his poor black sheep. So also Chinese Gordon, the Bayard of modern England, willing, like Paul, to be lost if thereby his heathen brothers might be saved, prayed in the Soudan, 'Curse me, O God, curse me, but spare these poor blacks.' Victor Hugo's words are called a great sermon: "To live is to have justice, truth, reason, devotion, probity, sincerity, right, and duty welded into the heart. To live is to know what one is worth, what one can do and should do.

Life is conscience." These sermons are illustrated close to life. "A story-telling cobbler used to draw audiences to an English chapel by the power of a pure Gospel and simple, pointed, graphic speech. In the same town a boisterous and dissolute youth was accustomed to dispense liquor in an alehouse. One night he said, 'Let's go down and hear old Cole tell his stories.' The crowd went. The leader was converted, and the world has felt the power of that leader, George Whitefield." "Fifty years ago a friendless lad entered Detroit twelve dollars in debt, and secured a position at twelve dollars a month. Some one made him welcome in a Methodist church. He became a member, an official member, a banker, a millionaire, a princely giver, and when he died the strongest man in Michigan Methodism passed away. About the same time there was a young physician in Attica, Indiana, with few patients and little money. The pastor of a certain church met him one evening and said, 'Dr. Evans, come with me to prayer meeting to-night.' He went, and continued to go, and joined the church; he moved to Illinois, became one of the founders of a great university, had a town named after him; moved to Colorado, became the first governor of that State, and helped to found another university at Denver." "How much depends on the way we look at things! Here are two men. One of them when he drives a nail and hits his thumb will swear like a pirate. He will curse the nail, and curse the hammer, and curse his thumb, and curse all creation. The other, in the same event, will smile and say, 'I am just showing you how a woman drives nails.'" "A boy said to his father, 'I don't want to, and that's why I won't.' His father replied, 'You don't want to, and that is why *you shall*.'" A feature of Dr. Albertson's book is the page of choice extracts facing each sermon. J. G. Holland says, "All the patent methods that have been adopted in opposition to, or outside of, Christianity, for the reformation of society, have, one after another, gone to the dogs or gone to the wall. A dream and a few disastrous or futile experiments are all that ever comes of them." Tennyson in "In Memoriam" wrote:

He fought his doubts and gathered strength,
  He would not make his judgment blind,
  He faced the specters of the mind
And laid them; thus he came at length

To find a stronger faith his own;
  And Power was with him in the night
  Which makes the darkness and the light—
And dwells not in the light alone,

But in the darkness and the cloud;
  As over Sinai's peaks of old,
  While Israel made their gods of gold
Although the trumpet blew so loud.

Schelling says, "Man is the hero of the eternal epic composed by the Divine Intelligence." Hawthorne says, "Christian faith is a grand cathedral with divinely pictured windows. Standing without, you see no glory; standing within, every ray of light reveals a harmony of unspeakable splendors." Bishop Warren once wrote:

I dropped a note in the sea,
Lost, utterly lost it seemed to be
As the swift ship sped along.
But the winsome winds and the currents strong
Drifted the note from the end
Of the world to the hand of my best earthly friend.

I was dropped off the world into space.
Lost, utterly lost I seemed in the race
As the swift world sped along.
But the tides of love, than of seas more strong,
That back to their Maker tend,
Swept me on to the heart of my uttermost Friend.

Another quotation from Dr. Albertson: "Jesus could not be our Captain, our Leader, and not suffer. . . . Who suffered most in the War for the Union? The man whose brother's blood bespattered his canteen as he fell with a death-groan at his side? The maiden who wiped the death-damp from her lover's brow? The wife who bound up the gashed bosom of her husband? The mother whose firstborn was rocked to sleep beneath the waves when the *Cumberland* went down in Hampton Roads? Nay, there was one man among us whose heart was as a sensitive tablet upon which not one but *all* of these sorrows wrote their lines. It was the man who said late one night in the White House to Speed of Kentucky, 'Stay with me, Joshua; I never sleep Thursday nights. Friday is execution day in the army.'" And one more: "A young man who united with the Church was asked what particular person led him to take the step. He replied, 'The fellow whose desk is next to mine at the bank. We are both bookkeepers with plenty of work and moderate salaries. He lives such a simple, contented, trustful life that I want to know how to make my life as fine as his.'" The preacher of these sermons knows how to illustrate saving, edifying, and helpful truth close up to life.

The Bible and Modern Criticism. By Sir ROBERT ANDERSON, K.C.B., LL.D. Crown 8vo, pp. 282. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.50.

The criticisms made by eminent lawyers upon the methods, evidence, and verdict in the case against Jesus which resulted in His condemnation and execution have been read with exceptional interest as having peculiar weight and value. Here is an eminent lawyer's examination of the methods, reasonings, fallacies, and verdicts of those who are prosecuting the case against the Bible. The Lord Bishop of Durham, who writes the Preface, speaks of this book

as containing an independent study of modern biblical criticism as found in its representative works—an examination carefully made by an accomplished judge, trained in a severe school of legal and judicial investigation to sift witnesses, weigh evidences, analyze arguments, and judge conclusions. The Bishop, while disagreeing with some things in the book, "regards with profound respect the ability and suggestiveness of the discussion," as he "views with profound anxiety" the tendency of the school of critics whose destructive excesses this volume exposes, condemns, and antidotes. In ability, in spirit, and in force Sir Robert Anderson's discussion recalls Lord Hatherley's volume, the *Continuity of Scripture*, published years ago and written by a Lord Chancellor of England who was an acknowledged master of evidence and a lifelong student of Holy Scripture, part of whose verdict upon the Bible was: "Frequent perusals of the Old and New Testaments have satisfied me that each is an inspired work, such as no wisdom of man could have framed; and, further, that the earlier Revelation is inseparably connected with the later, as the acorn is connected with the oak which springs from it." With such a judgment of the Bible, Hatherley's immediate successor, Lord Cairns, "the greatest Lord Chancellor of modern times," fully agreed. The Bishop of Durham recognizes with anxiety the portentous character of the teachings of the revolutionary school of critics whose destructive views receive their latest exposition in the *Encyclopædia Biblica*, and avows his "mental and spiritual sympathy with the *envoi* of Anderson's remarkable book." Sir Robert is no opponent of critical methods in Bible study; on the contrary, he fearlessly applies them. His quarrel with a certain class of critics is because their criticism is spurious, because it systematically ignores the science of evidence (in which he is an expert), on which all true criticism rests. He complains of these critics that, instead of behaving like skilled and impartial judges, they are "critics" in the sense of being "harsh examiners," hostile fault-finders. He says: "We do not reject the ascertained results of true criticism. 'We are prepared as Christian men to receive and welcome the fullest light of the new learning; but we are not prepared to be dragged at the wheels of those who would give us a discredited Old Testament, an emasculated New Testament, a fallible Christ.'" Concerning some apparently conflicting statements in the Scriptures the author says: "A dull Evangelicalism in the past was content to believe them all without attempting to explain or understand them. But to maintain such an attitude in the face of modern criticism is to court disaster as certainly as if we were to face modern artillery with the ordnance used at Waterloo. Scripture itself must teach us how all these seemingly irreconcilable statements can be reconciled." These words of Principal Fairbairn are quoted: "Agnosticism assumes a double incompetence—the incompetence not only of man to know God, but of God to make Himself known. But the denial of competence is the negation of Deity. For the God who could not speak

would not be rational, and the God who would not speak would not be moral. . . . The idea of a written revelation is logically involved in the notion of a living God." Charles Reade, the great novelist, is quoted as saying that "once grant the creation of the world, and it is a little too childish to draw back and haggle over such miracles as are recorded in the Bible." As to the harmony of Genesis and Science, our author says that Huxley once wrote: "There is no one to whose authority on geological questions I am more readily disposed to bow than to that of my eminent friend Professor Dana;" and then quotes Dana's published decision: "I agree in all essential points with Mr. Gladstone, and believe that the first chapter of Genesis and Science are in accord." Sir Robert offers some samples of true criticism in contrast with the fallacious and senseless methods of the destructive critics. Some criticisms upon the Gospel narratives remind him of an incident which occurred when he was visiting at an historic home in Ireland: "The eldest son and daughter left us one morning to spend the day with relatives some half dozen miles away. Late at night, from my bedroom window, I saw the returning carriage drive up to the hall door. The lady alighted with a gentleman who was not her brother. At breakfast next morning she told us that her brother had remained at his cousin's house, and she had brought back a Mrs. Somebody—mentioning a name I did not know. Owing to the disturbed state of the country, surprise was expressed that two ladies should have thus driven home alone at night. This enabled me to press the question whether a gentleman had not escorted her; and her answer was unequivocal that her only companion had been the lady she named. When in my official life I have found a conflict of testimony between persons of known integrity, I have always sought some way of reconciling them. But in this case I was baffled; and had I not had more confidence in my friend than the critics have in the Bible, I should have given her up as being utterly untruthful and perhaps worse. But I afterward obtained from her the solution of the enigma. The lady she named was the wife of their doctor. His house was very near the gate of the park in which stood the house I was visiting; and when his wife alighted at his home he took her place in the carriage and rode with my friend the short distance to her own door. Now, not all the biblical critics in Christendom can find in Scripture a more hopeless conflict of testimony than would have been my friend's account, and my own, of her return to her father's house that night. If we had both written about it, without first comparing notes, I should have asserted that her only companion was a gentleman; while she would have declared that her only companion was a lady. 'Sherlock Holmes' himself could have made nothing of it. And yet the solution of it seems ludicrously simple when *all* the facts are known. *She* was thinking of her six miles' drive; I saw only her arrival at the house. Both our accounts would have been absolutely true, though to all appearances one or the other would have seemed absolutely

false; and anyone who attempted to play the rôle of 'reconciler' would have fared badly at the hands of the critics. Now there are some discrepancies in the Gospel narratives which appear equally inexplicable. And the efforts of zealous 'reconcilers' to harmonize and explain sometimes do more harm than good. But they doubtless admit of some very simple explanation, which would be obvious if *all* the circumstances were in view." Near the end of his book the author adopts the words of Dr. Pusey: "I have turned against skeptics their own weapons, and used ridicule against the would-be arguments of a false criticism which thought itself free because it made free with God's Holy Word."

The Child's Religious Life. By WILLIAM GEORGE KOONS, A.M., B.D. With an Introduction by Thomas B. Neely, D.D., LL.D. 12mo, pp. 270. New York: Eaton & Mains. Cincinnati: Jennings & Pye. Price, cloth, $1.

This is an up-to-date study of the child's religious nature and of the best methods for its training and development, written in the light of the literature of the modern movement in psychologic child-study furnished by such men as G. Stanley Hall, E. D. Starbuck, William James, and George A. Coe. Of this movement the author properly says that, along with much that is valueless and some that is false, it sheds a flood of light upon difficult and supremely important problems—problems which no pastor, no teacher, no parent can guiltlessly neglect. The scope of the book is indicated by the chapter headings. Under "Study of the Child's Religious Nature" the author considers "The Gradual Unfolding of the Child-mind," "The Religious Instinct," "Sin and the Child's Religious Instinct," "Conversion and the Child's Religious Life." Among "Weighty Factors in the Formation of Religious Character," he names "Temperament and Training as Determining the Type of Religious Life," "Heredity and Environment as Affecting the Child's Religious Life," "Free Will and Habit in Relation to Religious Character." The last division of the book deals with "Methods of Religious Training," in thirteen chapters. It is shown that training must be adapted to the stage of growth and the needs of the individual. The motor side, the heart side, and the personal element in religious training are considered. Chapters follow on "How to Cultivate Religious Habits," "How to Cultivate Reverence," "How to Train the Will," "The Home as a Religious Training Agency," "Religious Training and Social Life," and "Church Training and its Methods." A good index and a selected list of books on this subject close the volume. The author says his book "is inspired by a humble but earnest desire to point out the deficiencies in our religious work among children, together with practical plans for greater success in this important field." The reader is advised not to be alarmed at new investigations, new theories, and new methods, but to study them and utilize them. The spirit of the book appears in these introductory words: "'I

am convinced that the Lord hath yet more light and truth to break forth from His Holy Word.' Thus spoke the faithful pastor, John Robinson, in his farewell address to the Pilgrim Fathers, just before they set sail on the *Mayflower* for this New World. The fact is, new light and truth break forth with each new generation. We will prove ourselves unusually unworthy if we fail to receive our portion or to use it to practical advantage. With the substance of the Christian religion men were never so well satisfied as today, but some of our ways of stating truths need revision and some of our phraseology must be changed. These obsolete phrases and antiquated theological statements lead to mechanical and conventional notions of such important subjects as the nature of religion, the work of the Spirit, and regeneration. The progress of the sciences, the change in religious notions, and the broader view of Scripture teaching call for a recasting of theological language. Religion in its new statement is not less real or supernatural than before, but more so. There has come to be a variance between the language of the older theological books and that of conscious experience. Some are holding on devotedly to the old phrases and, as Dr. B. P. Bowne says, are attempting 'to experience theology instead of religion.' Then a failure to experience what these high-sounding phrases lead them to expect gives an uncomfortable sense of artificiality in their religious life. We can well afford to use a phraseology which will not be misleading, even though it is new. Many of the principles of this book will be new to some of its readers. But let us not despise a truth because it is new or in a new dress. Anything new in the religious realm is likely to act like an electric spark in a mixture of oxygen and hydrogen. An explosion is the first result in chemistry, but the second is the production of the world's drinking water. So a new truth, while it creates at first an explosion, will finally lead to the betterment of the race. Instead, therefore, of being alarmed at a new truth, let us make it the basis for better work. There are principles in this book which, if received and applied, will transform the methods of procedure in the whole field of religious training. These principles are not announced until they are found to be in harmony with the principles of Scripture, the real religious nature of the child, and the best modern thought and practice in this field." The author quotes from Dr. Daniel D. Whedon, who was for twenty-eight years editor of the *Methodist Review*, the following: "There are, as experience shows, those who need no conversion; happy though rare cases in which Christian nature and nurture have so blended as to precede and preclude what Mr. Wesley calls the 'loss of the grace received in baptism,' or as some would say, the grace received before baptism, of which baptism is but the outward sign and seal. O that Church spirituality and parental piety were strong enough to make this the rule and not the exception!" The modern study of the child's nature and of

adolescence by scientific and psychologic methods, together with the impressive and significant focusing of attention upon the whole subject, must help to bring the answer to Dr. Whedon's prayer. The book before us is thoroughly practical in its temper, purpose, and mode of treatment. It is the product, not of a professor's secluded meditations, but of the actual experience of a working pastor (now a presiding elder) in close grapple with the problems of the child's religious life. For any minister to consent to remain ignorant of the light thrown upon such problems by recent investigations and studies is nothing less than a crime against the precious souls of those for whom Christ died. This book opens, surveys, and explains the subject in a practical way. Guarding against what may be false or worthless in the literature of modern child-study, we must get out of it the light it has to give for the work of saving men. To this end the book of W. G. Koons is a timely help.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

The Poetry of Robert Browning. By STOPFORD A. BROOKE, M.A., Author of *Tennyson, His Art and Relation to Modern Life.* Crown 8vo, pp. 447. New York: Thomas Y. Crowell & Co. Price, cloth, $1.50.

Around the works of Robert Browning a large and varied literature of criticism, analysis, and interpretation has gathered. Amid that literature, this is to Browning students an almost indispensable book, because it contains the clearest insight, the most temperate judgment, the most competent knowledge, and the most luminous interpretation yet given of the writings of the most prodigal and powerful, in a word, the greatest, of the Victorian poets. No great poet has half so much for the modern minister as Browning; his poetry is a mine, a quarry, a granary. This fact stands out on every page of the large, full book before us. His value to the spiritual life of this age is enormous, and one reason why a man of brains and heart can have faith in this modern time is that the age has Browning and, listening to him, is catching something of his glorious certainty and courage. Almost anywhere in Mr. Brooke's book we can come on statements like this: "To Browning the foundations of the spiritual life were assured. In the midst of the shifting storms of doubt and trouble, of mockery, contradiction, and denial on religious matters, he stood unremoved. His faith and his certitude reveal the strength of his character, the enduring bravery of his soul, and the inspiring joyousness which leaped in him from first to last. While the other poets were tossing on the sea of unresolved Question, he rested, musing and creating, on a green island whose rocks were rooted on the ocean bed, and wondered how his fellows had so little faith, and why the skeptics made so much noise. He would have reversed the psalmist's cry. He would have said, 'Thou art not cast down, O my soul; thou art not disquieted within me. Thou hast

hoped in God, who is the light of thy countenance and thy God.'" Browning gives his readers a sense of things which cannot be shaken, a confidence in God and in humanity which is wholly independent, in its depths, of all surface storms; and this is his noblest legacy to that wavering, faithless, pessimistic, analysis-tormented world through which we have fought our way, and out of which we are now emerging. The first fifty pages of this book are filled with a critical and convincing comparison of Browning and Tennyson, a comparison inevitable to be made, often attempted, and never better done, the effect being to make us rejoice the more in both. The next fifty-seven pages are on Browning's "Treatment of Nature." The man who takes those two radiant chapters with him into the summer world, and reads them amid summer scenes of earth and water and sky, will discover more of the charm and wonder of God's world and God's wild creatures, big and little, than Ruskin or anybody else ever taught him. Our author writes: "Browning sees all the insect population of an old green wall; fancies the fancies of the crickets and the flies, and the carousing of the cicala in the trees, and the bee swinging in the chalice of the campanula, and the wasps pricking the peaches, and the gnats and early moths craving their food from God when dawn awakes them, and the fireflies crawling like tiny lamps through the moss, and the mottled spider building his web." Leap now from the little and low to the lofty, and catch the intrepid spirit of the eagle in these lines:

> Ask the geier-eagle why she stoops at once
> Into the vast and unexplored abyss;
> What full-grown power informs her from the first;
> Why she not marvels, strenuously beating up
> The silent boundless regions of the sky.

Here is an etching from "Pauline," a bit of the season when the "spring's first breath blew soft from the moist hills:"

> The blackthorn boughs, glistening
> In the sunshine, were white with coming buds,
> Like the bright side of a sorrow, and the banks
> Had violets opening from sleep like eyes.

Here is the sky:

> Blue, sunny air, where white clouds float
> Laden with light.
> Air, air, fresh lifeblood, thin and searching air,
> The clear, dear breath of God that loveth us,
> Where small birds reel and winds take their delight!

Here is a piece of nature-description from "The Ring and the Book," put into the lips of the Pope when he expresses the hope that the soul of the murderer, Guido, may yet be saved by some flash of truth ere he dies:

> I stood in Naples once, a night so dark
> I could have scarce conjectured there was earth

Anywhere, sky or sea or world at all:
But the night's black was burst through by a blaze—
Thunder struck blow on blow, earth groaned and bore,
Through her whole length of mountain visible:
There lay the city thick and plain with spires,
And, like a ghost disshrouded, white the sea.
So may the truth be flashed out by one blow,
And Guido see, one instant, and be saved.

But Nature is only a small part of Browning's world. The soul, its life and its problems—these are everything to him, and they fill his pages. One of his statements of what he held to be "the fierce necessity for another life" is in "Cleon," where the ancient Pagan, with a horror of nonexistence yet with no revelation of a life to come, says:

It is so horrible
I dare at times imagine to my need
Some future state to be revealed to us,
Unlimited in capability
For joy, as this is in desire for joy,
—To seek which the joy-hunger forces us;
That, stung by straitness of our life, made strait
On purpose to make prized the life at large—
Freed by the throbbing impulse men call death,
We burst there as the worm into the fly,
Who, while a worm still, wants his wings.

Stopford Brooke thinks Browning never wrote a poem the writing of which he more enjoyed than the "Epistle of Karshish," which purports to be the report of an Arab physician who, journeying from Jericho just before the last siege of Jerusalem, stays a few days in Bethany and meets Lazarus. Amazed at the strange story and puzzled by the mysterious case, the Arab doctor writes in substance of Lazarus thus: "He says he was dead and was made alive again by a certain learned Teacher and Healer of his nation; yet he seems as sane as you and I, though in mind and soul he is entirely unlike other men. Whatever the experience he has gone through may have been, it has rebathed him, as in the clear water of another life, and penetrated his whole being. He views the world like a child, scarcely listening to what goes on about him, yet he is no fool. If one could fancy a man endowed with perfect knowledge beyond the fleshly faculty, and while he has this heaven in him forced to live on earth—such a man is he. His heart and brain move up there, his feet stay down here. He has lost all sense of our values of things. When I was at Bethany the countryside was all on fire with news of Vespasian marching into Judea; but a Roman emperor besieging Jerusalem and a mule loaded with gourds going by awakened equal interest in Lazarus. Yet speak of some little fact, little in our estimation, and he stands astonished at its prodigious import. If his child sicken to death, that does not seem to matter to him, but a gesture, a glance from the child, indicative of wrong temper, starts

him into an agony of fear and displeasure, as if the child were undoing the universe. He lives like one between two regions, one of distracting glory, of which he is conscious, but must not enter yet; and the other this world into which he has been exiled back again:—and between that region where his soul moves and this earth where his body is, there is so little harmony that he cannot undertake any human activity, nor unite the demands of the two worlds. He knows that what ought to be cannot be in the world he has returned to, so that his life is perplexed; but in this perplexity he falls back on prone submission to the heavenly Will. The time will come when death will set him free into a harmonious and perfect life." The strangest thing about the case, to the mind of the Arab physician, is that Lazarus says he was brought back from the spirit world by a Divine Miracle-worker. Concerning that lofty poem "A Grammarian's Funeral" (the time of which is laid shortly after the Renaissance, or revival of learning, in Europe) Mr. Brooke says that the poem embodies rather the German than the Italian spirit of that awakening and aspiring time; and the difference between the two spirits is described thus: "The Renaissance in Italy lost its religion, whereas in Germany it added a reformation of religion to the New Learning. The Renaissance in Italy desired the fullness of knowledge in this world, and did not concern itself with the infinities of the world beyond; while, in Germany, the same desire made men value and aspire to spiritual knowledge. True, a few Italians, like Savonarola and Michael Angelo, cherished spiritual aspirations, but they failed to communicate them to their nation. On the other hand, in Germany these eternal aspirations were in the soul of the whole people, who were stirred by the intellectual awakening. In Italy the pull toward personal righteousness ceased to be felt by scholars, artists, and cultivated society. A man's own will and pleasure were his only law. On the contrary, the spirit of the New Learning in Germany and England was weighted and ennobled with a sense of duty to the Eternal Righteousness; this modified the love of knowledge and beauty into seriousness of life, and kept them clean; so that the spirit of the Renaissance in Germany, though bent upon incessant labor on this earth, looked for its fruition and culmination in the life to come." This noble spirit animates the heroic and devoted scholar whom Browning portrays in "A Grammarian's Funeral," whose pupils carry up his body to its only suitable place of burial, on a mountain, and, when they reach the summit, say:

> Here—here's his place, where meteors shoot, clouds form,
> Lightnings are loosened,
> Stars come and go! Let joy break with the storm—
> Peace let the dew send!
> Lofty designs must close in like effects:
> Loftily lying,
> Leave him,—still loftier than the world suspects,
> Living and dying.

Two notable chapters of Mr. Brooke's indispensable book are on "Womanhood in Browning," with studies of Pauline, Pippa, Mildred, Guendolen, Colombe, Constance, Balaustion, and Pompilia as the chief examples. This volume comes close to being a complete handbook, for it gives in brief the gist and meaning of almost every one of Browning's poems. To the man who knows not the greatest of modern poets we say, Read this book, and then, after that, read Browning or not as you prefer. Let him alone if you *can*.

Where Town and Country Meet. By JAMES BUCKHAM. 12mo, pp. 241. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Price, cloth, $1.

"What a holy thing it is, this nature-love, what a pure, sweet, religious thing! You cannot put it into a creed, or even into a psalm; but it lifts you, somehow, until you feel that you are very near to God, and near to the heart of that which gives joy to immortal beings. I believe we shall never know, until it is revealed to us in the other life, how much the birds—the innocent, blithe singers of the air—have done to lift humanity above its baser instincts, and make men more worthy to be called the sons of God." Better than any possible description we can give, the words just quoted from the essay on "Birds from a Suburban Window" give the spirit and character of these thirty essays. Mr. Buckham is the "intimate friend of bobolinks," as of most other creatures of air and earth and water. Most people think of the whip-poor-will as a shy, wild, mysterious, distant bird, but our author tells of one which he, when a boy, used to hear singing pretty much all night on the broad stone step at the back door of the farmhouse. His penetrating, whiplike notes rang through the house on summer nights so loud as to disturb the sleep of the family. Occasionally some one would get up and try to drive him away, but in a few minutes he would be back again, "whipping" away on the doorstep. Often the boy crept to the window on moonlight nights to look down at the little back-door minstrel, which seemed a mere patch of shadow on the stone. The bird did not stir when he uttered his long-drawn note, and the wonder was that so small a creature could make so loud a noise with no apparent effort. Heard so near at hand the song sounded somewhat harsh. There were two or three guttural notes in it, a gasping or gulping sound, which is not noticeable when heard at a distance. The "whip" and "will" were real whip-strokes of sound, with a lash and a snap to them that fairly cut the air. Now and then the boy, out of mischief, threw something down at this neighborly nocturnal vocalist, and the loud cry would stop, half-finished, as suddenly as a violin strain when the string breaks, the unwelcome serenader darting aside to escape the missile. This book has all seasons for its own and runs them in multi-colored procession through its chapters. In "A Pneumatic Calendar" the author tells us the temper of the winds of all the months and what news they bring to him. "The winds of May and June are sweet, constant, gentle, feminine—not petulant, childish,

impulsive, and moody, like April, but hinting of the poise and stability of womanhood. These early summer winds make low, even sounds about your casement, and in the trees, and over the grass, all day long. They express Nature's increasing confidence, growing fullness, and deepening peace. They bring me news of God's gentleness and bountiful presence in His world. As for July and August, they are nearly windless months. You must listen closely then for any tidings in the air, save when storm-breaking heats explode in sudden bursts of fury. Mostly only a gentle whisper crosses your own casement to say that all is well with the fruit-bearing and ripening earth. Yet the midsummer wind has a sound and a touch all its own. That evanescent whisper, that warm soft touch upon the cheek—who could mistake them for any other wind that blows?" Listening to the rustling messages and flowing meanings of the moving air, Alice Cary wrote:

> Softly among the limbs,
> Turning the leaves of hymns,
> I heard the winds, and asked if God were there.
> No voice replied, but while I listening stood,
> Sweet peace made holy hushes through the wood.

September weeks rouse the winds to vigor again, and a tone of masculinity runs through the air. Autumn rustles the leaves more and more roughly; occasionally in boisterous moods it whistles through the cracks and rattles the window blinds. Sometimes there is in the air an incipient wail as of regret or foreboding. November, when it comes, no longer suppresses the news, nor intimates it timidly; it makes no secret of the death of the summer, but blurts it out, and roars rough warning to men to make ready for winter by looking to their defenses against its inclemency. So our author interprets the voices of the winds, those swift couriers of the air and town-criers which publish what events are on the way or at the door. One more extract will decant into these pages the bouquet, aroma, and sparkling color of "the wine of the woods," and the blissful exhilaration of "God's out of doors:" "A charming expedition for a nature-lover is to start out very early some August morning, before the dew is off, and strike into some little-traveled country road for quiet exploration and observation, making no haste, but loitering along and stopping to rest whenever so inclined. How fresh and cool and sweet is the early morning air of fields and woods, saturated with moisture and loaded with earthy and vegetable odors absorbed during the still summer night. Along the country road late in August you may hear the silvery cadenza of the song sparrow, or the matins of robin redbreast warbling once more before he shall start on his Southern pilgrimage. But the characteristic August bird—the one you can hardly think of without associating him with yellow grainfields and thistledown and katydids and locusts—is the little goldfinch, or 'yellowbird.' What flocks of them you will startle into

flight along any tangled country road in August! Away they go, billowing above the fields, with that peculiar undulatory flight of theirs —brilliant black and yellow males, and sober, greenish-black and yellow females—singing as they rise and fall upon the air with a cheery chirp that one can never forget who has once heard it. I always have the 'August feeling' when I hear a goldfinch—that feeling that summer is almost gone, that autumn is at the gate with its harvest-crowned days and golden moonlit nights, and winter but a little way behind, veiled in whirling snows and sealing fast the streams and lakes with a touch of its icy scepter. As the goldfinch is the characteristic bird of August, so is the golden-rod the characteristic flower. How the roadsides glow with its barbaric plumes! There is an oriental splendor and richness about the golden-rod that is equaled by no other flower. It reminds one of the fringes and tassels of Eastern tapestries and embroideries. How appropriate its color for the days of blazing suns! And then what a fine foil for the yellow of the golden-rod have we in the dark purples of gentians and ripened elderberries, the purplish-blue of the wild grapes, and the pinks of thistle and hardhack! Happy is he who, in long, radiant days released from labor and free from responsibility, can spend indefinite hours in the joy of rambling! How much to delight him, and what lessons to learn from the earliest book ever written, the pages of which the breeze will turn for him to read thereon the handwriting of the Creator, Upholder, and Lover of the world and its teeming life!"

From the Book of Myths. By BLISS CARMAN. 12mo, pp. 88. Boston: L. C. Page & Company. Price, cloth, ornamental, $1.

This elaborately decorated little volume is the first number of a series entitled "Pipes of Pan," in which the author's poetic work is henceforward to be published. At Twilight Park in the Catskills Bliss Carman dedicates this package of ten poems to his Canadian confrère, Charles G. D. Roberts, with the line, "For my heart had a touch of the woodland time." The future volumes of the "Pipes of Pan" series are to be entitled, "The Green Book of the Bards," "Songs of the Sea Children," "The Book of Grand Pré," and "The Book of Pierrot." One critic has written, "Bliss Carman is so good a poet that we question if his superior is now existing among us." Of his work thus far we like best *Behind the Arras* and *Songs from Vagabondia*, both of which had due and sympathetic notice in our pages. Rather remote and less interesting to modern men are such faded mythologic figures as this volume sings about—Pan and his pipes, Marsyas, Daphne, dryads and fauns, and the like moth miller, firefly, or *ignus fatuus* figures of fancy which flit in the dusk over the poetic meadows of classic antiquity. This little pagan book opens with a sort of invocation, overlined with the words, "The Spirit of the Lord was upon me," in Christian Greek. The invocation addresses to the Overlord a confession of derivation

from and dependence on the Divine, in condensed substance as follows: "Lord of the grass and hill, of the rain and the human will, I am thy breath. Lord of the blade and leaf, of bright bloom and dark grief, I am thy whim. Lord of the storm and calm, and of the land and sea, I am thy broken gull, blown far alee. Lord of the dew and dawn, and of both star and sun, I am thy word. Lord of the haunted hush and of both brier and bush, I am thy hermit-thrush. Some day I shall put off this mortal girth, and go gladly free, earth to its mother earth, spirit to Thee." The two poems in the book which are not born of pagan mythology are this homage to the Overlord, and "The Tidings to Olaf," concerning which we hope to say more elsewhere and hereafter. Perhaps we should except also the "Prayer in the Rose Garden," which ends the book and contains this petition:

> Make me, Lord, for beauty,
> Only this I pray,
> Like my brother roses,
> Growing day by day,
> Body, mind, and spirit,
> As Thy voice may urge
> From the wondrous twilight
> At the garden's verge,
> Till I be as they be,
> Fair, then blown away,
> With a name like attar,
> Remembered for a day.

Glancing back again over these ten poems, *From the Book of Myths*, we seem to discover that the real motive of them is not the love of Greek myths, but the love of the enchantments of Nature in which the old myths are steeped and of the wondrous ever-living powers of the world which the myths symbolize and parable. We think the doubt must be spreading in the public mind whether any verse now being written in our Western world is richer in the magic and the music, the subtle charm and the keen rapture of true poetry than Bliss Carman's. Out of the longest of these poems we take these lines, the point of which is that the same delight which we feel in Nature was felt by the old Greek; that in pagan and in Christian God's world excites ecstasy:

> All the music ye have heard:
> Mountain brook and orchard bird;
> Fifers in the April swamp,
> Fiddlers leading August's pomp;
> All the mellow flutes of June
> Melting on the mating tune;
> Pale tree cricket with his bell
> Ringing ceaselessly and well,
> Sounding silver to the brass
> Of his cousin in the grass;

Hot cicada clacking by,
When the air is dusty dry;
Old man owl, with noiseless flight,
Whoo-hoo-hooing in the night;
Surf of ocean, sough of pine;
Note of warbler, sharp and fine;
Rising wind and falling rain;
Lowing cattle on the plain;
And that hardly noticed sound
When the apples come to ground,
On the long still afternoons,
In the shelter of the dunes,—
Every diverse rhythm and time
Brought to order, ranged in rhyme:
All these bubbling notes once ran
Thrilling through the pipes of Pan.

Farther on in the same poem Bliss Carman sings of the binding, and shaping, and building power of Love:

Love's use let the joiner prove
By the fit of tongue and groove;
Or the smith, whose forge's play
Stubborn metal must obey;
Let the temple-builders own,
As they mortise stone to stone;
Or the sailor, when he reeves
Sheet and halliard through the sheaves;
Or the potter, from whose wheel
Fair and finished shapes upsteal,
As by magic of command,
Guided by the loving hand.
Ye behold in love the tether
Binding the great world together;
For without that coil of wonder
The round world would fall asunder.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Life of Joseph Parker. By WILLIAM ADAMSON, D.D. Crown 8vo, pp. 387. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.75.

A satisfactory presentation of the famous pastor of City Temple, London, helped by portraits and illustrations. Two geniuses were Thomas Carlyle and Joseph Parker, each the son of a stone-mason. Of his father Carlyle wrote: "A more remarkable man I never met; sterling sincerity in thought, word, and deed, most quiet but capable of blazing into fire whirlwinds when needful, and such a flash of insight and brief natural eloquence and emphasis as I have never known in any other man." Parker wrote of his father: "A strange figure, that old stone-squarer, both as man and master, with the strength of two men, and the will of ten; fierce and gentle, with passionateness burning to madness, yet with deepest love of prayer;

no namby-pamby speaker, weighing words in troy scales and mincing syllables as if afraid of them; hating lies as he hated hell itself—with him every man was an angel or a fiend." These two strong, stern, devout men were the proper parents of two such intense, powerful, prophet-souls as Carlyle and Parker. Of one of his early schoolmasters Parker said: "For sheer cruelty he was a brute. All day long he was thrashing one boy or another, and the heavier the hard stick the better the tyrant liked it." A later teacher was of another sort: "Our gentle taskmaster, whose face was a benediction, believed not only in gerund-grinding, but in the literary discipline of paraphrasing a Greek or Latin author as well as translating him." [There is no better literary or rhetorical discipline for a boy of eighteen than paraphrasing, say, the orations of Cicero. The formation of Parker's brilliantly effective style began in his boyhood.] Of his early religious life he says: "To me it has always been natural to pray. From a child I 'felt after' God. I expected Him, I tarried for Him, as for one with whom I had an appointment. I have never lost that feeling of expectancy and nearness." The process of his conversion was as the light which shineth more and more unto the perfect day. Parker began his public career when but a boy as a local preacher in the Wesleyan Methodist Church. Concerning his early preaching he wrote in his prime: "Some persons are kind enough to think that even now I am not wholly destitute of energy, but I can assure them that at eighteen, volcanoes, tornadoes, whirlwinds, and other energetics cut a very secondary figure when I was preaching." The boy's first sermons were to rural congregations in the open air. His biographer thus describes one of them: "His subject was the vengeance of God upon sin; and while the heavens were smiling, flowers blooming, and the trees fairly clapping their hands for joy on that peaceful summer Sunday afternoon, the young preacher plucked the divine sword from its sheath and waved it as with fury over the heads of as inoffensive a congregation as ever plowed the land or reaped its crops." When Parker was minister in Banbury he undertook a public debate for three nights in a hall with George Jacob Holyoake, a leading atheist and secularist. When the atheist, arguing against divine providence, and asserting that it was of no avail in emergencies, demanded of the preacher, "What did Providence do for the martyr Stephen when he was being stoned to death?" Parker, in a moment, replied: "I have been asked why, if God takes care of His saints, He did not take care of Stephen. What did the Almighty do but leave His servant to his fate? The Almighty did more than at first sight may appear upon a casual reading of the record. He did not visibly appear to the murderers; He was not audibly heard by any man in the crowd; He did not send a visible angel to deliver the martyr in the hour of his agony; but it would be an infinite mistake to suppose God did nothing for His suffering servant. I tell you that in that moment of helplessness God enabled Stephen to say, 'Lord,

lay not this sin to their charge.' *That* was what the Almighty did; and when the true value of spiritual ministry is known it will be allowed that, in working this miracle of forgiveness in the spirit of the martyred man, God did more for Stephen than if He had sent a legion of angels to protect him from the ruffianism which wrought his death." The discussion led some of Holyoake's secularists to join Parker's church. A certain young minister once asked Parker to tell him the defects in his preaching, and got this: "Throughout your sermon you spoke as if you were more anxious to get something off *your* mind than to get something into *mine*. That must be fatal to any ministry, which should not be an effort to relieve the preacher's memory of a burden, but to bless his hearers by imparting to them the truth." [A curious idea of sacrilege had Sir Martin Bowes, Lord Mayor of London, who said that if a mouse should eat a crumb of the sacramental bread after the bread had been consecrated, that mouse would be damned.] A lady once asked Dr. Parker, "What is your hobby?" He answered, "Preaching." "Yes," she said, "I know you love that, but I mean what is the hobby which occupies your leisure time?" And again he answered, "Preaching; I have no hobby but preparing for or delivering sermons; they occupy my whole time and engage all the energies of mind and soul." Dr. Parker's two months' summer vacation was precious to him, and he made the most of it for freedom and invigoration. Switzerland and the English Lake District were favorite resorts. He walked much, sometimes alone for meditation; he found out new bypaths through the woods; he wandered by the lakeside; he spent long hours on some hilltop with wide view, bareheaded in sun and wind. When asked why he spent so much time thus, he answered: "What I take in now of color, of beauty, of the mountains, lake, woods, flowers, and health, will come out in various ways as metaphor, symbol, music, and the Gospel, about Christmas." He turned all things to account for the service of the Creator whose wondrous works were full of meaning to him. On the Isle of Wight his favorite walk was along the shore. When some one who saw him stand gazing a long time out upon the ocean asked what he was looking at he said, "I am seeing God." In a letter he wrote, "It is certainly grand here—sea and hill, birds and flowers, and a general feeling that lyrics are about." The first time Dr. Parker stood in his pulpit after his wife's death his text was Job ii, 13: "None spake a word unto him, for they saw that his grief was very great." The sermon was pathetic and intensely emotional. His soul was still in the desolate darkness of abysmal grief, and he was fighting a battle against despair. Hear him: "The child cries easily, bless his little heart; the old man's sorrow is greater, but his tears are fewer; he has the grief but not the tears to wash it away. The soul cries itself out, then falls back in a dumbness that amounts to temporary atheism. There are moments when we have no God; for the moment we are forsaken. Blessed be the dear Christ, down to the last mo-

ment He tasted some new bitter experience and made some new revelation for us, and at the very last He made it possible for us to be atheists guiltlessly—'My God, my God! why hast Thou forsaken me?' Some of us are thankful Jesus Christ ever said those words; to us they are a large part of the New Testament; they create a great sanctuary of darkness wherein it is lawful for us to moan and despond, though all this may be but for a little while." His dying wife had bidden him continue his work, and, returning dazed and trembling from her grave, he reached out fumblingly to lay hold again upon his duties. Referring to this afterward, he said: "I had two courses before me—one, gloomy silence, and the other a determined and in some sense heroic effort to take up my work again. The one course meant old age—withered, hopeless, pitiable old age; and the other, if sanctified, meant renewal of energy and recall of youth, and a continuance for a little time of what she thought to be my best work for God and man." Dr. Parker sometimes spoke in stern denunciation like an old Hebrew prophet. When the young German Emperor, during his visit to the East, used, at a dinner, the expression, "My friend the Sultan," the prophet of the City Temple delivered this solemn anathema from his pulpit: "When I heard that the Kaiser called the Sultan his friend, I was astonished, I was filled with humiliation and terror. The Great Assassin had insulted civilization, outraged every Christian sentiment, and defied concerted Europe. He may be the Kaiser's friend; he is not yours, nor mine, nor God's. Down with such speaking! So long as any man can say 'My friend the Sultan,' I wish no friendship or commerce with that man, be he king, or czar, or kaiser. The Sultan drenched the land with blood, cut up men, women, and children, spared none, ripped up the womb, bayoneted the babe, and did all manner of hellish iniquity. He may be the Kaiser's friend, but in the name of God, in the name of the Father, and the Son, and the Holy Ghost—speaking of the Sultan, not as an individual, not merely as a man, but speaking of him as the Great Assassin—I say solemnly, God damn the Sultan!" This awful expression, uttered with majestic wrath, and in the spirit of Paul's words, "Let him be anathema," awed the throng for a moment, and then the City Temple echoed with a tremendous outburst of applause which was the congregation's great Amen! When Edward the Seventh, shortly after his accession to the throne, wounded the feelings of millions of his Christian subjects by attending, with his family, a Sunday concert, and, by brewing ale when visiting Lord Burton, grieved those who were laboring to rescue the victims of drink, the faithful and fearless Puritan again thundered from the City Temple in sorrowful condemnation of his new sovereign, deploring as a terrible calamity to England that, when the land was mourning because of Sunday desecration and intemperance, the highest person in the realm should seem to give his influence in favor of such evils. Bishop McCabe heard the last Sunday morning sermon that Dr. Parker ever

preached in City Temple, and after the service sent in his card to the vestry with this message: "Wonderful! wonderful! wonderful! My soul has been fed to-day. Glory has been around me—the glory yet to be fully revealed." At the end of a quarter of a century in the City Temple Dr. Parker said to his people: "Twenty-five years! And I have hardly begun my exposition. Five-and-twenty years! And I am still at Genesis, first chapter, first verse. I have preached from almost every text in the Bible, and have hardly begun to preach. So inexhaustible is the great Book, so infinite is the ministry, so all-sustaining is the Eternal Spirit." Having bent his great brain over the Bible for half a century, and having read what the critics, higher and lower, have to say, he made this declaration: "I accept the Old Testament as divinely inspired, notwithstanding any flaws in the human workmanship. To me it is the revelation of God and His sovereignty; of the Father and His providence; of the Creator and His dominion. It is infinitely majestic and solemn. Without God the Holy Ghost, it could never have been written. In it I feel the breath and see the very finger of God. My faith in it is not dependent in any degree, nor for any purpose, upon 'tentative suggestions' or 'future excavations.'"

The Life and Letters of the Right Honourable Friedrich Max Müller. Edited by his Wife. In two volumes, with portraits and other illustrations. New York: Longmans, Green & Co. Vol. I, pp. xiii-534; Vol. II, pp. ix-521. Price, cloth, $6.

The writer for the press who never saw Max Müller still continues to express surprise that so many separate publications concerning him should appear since his death. We have had his *Auld Lang Syne* and also his *Autobiography*, and now these portly volumes. But we who knew him, who saw him in the streets of that glorious university city of Oxford, who heard him lecture, who visited him in his own home surrounded by the worshiping congregation of family and friends, who heard him talk—a wonderful monologue of *obiter dicta*, reminiscence, prophetic *ex-cathedra* utterances—will feel no surprise whatever. A man of extraordinary charm, a handsome man to begin with, a man whose native-born stately German courtesy had been softened by kindly English freedom into a perfectly balanced refinement, a man of amazingly full mind ever bringing forth things new and old—it will be long ere his full portrait will be painted. But this contribution to the living portrait is the very best that we have yet had. Few men have had greater devotion from a wife than he from her, and it is this devotion that has inspired the entire book. It is not a critical biography. It contains no discriminating appraisement of Max Müller's work. It tells his life story quite simply indeed, but it tells it in a perfect pæan of praise. He did no wrong, made no mistakes—so runs the laudation all through the book until one wishes at times for a bit of criticism just to relieve the almost intolerable brightness. But we must not be churlish, for how else could such a wife write of such a husband? But though we con-

cede to Mrs. Max Müller the right thus to praise her distinguished husband, and gladly confess that we have enjoyed reading it, nevertheless we are bound here to caution the reader that Max Müller was not quite so great, though he always seemed to us to be as good as his wife thought him. We do not say that he was not a great man, for he surely was, but we are perfectly convinced that he was not a very great, a supremely great, scholar. He cannot, for example, be classed as a scholar with Weber or Roth, Bopp or Brugmann, because so little of his work made any definite or measurable addition to the sum of human knowledge. His name is attached to no new law of the growing science of language; he wrote no grammar of a hitherto unknown tongue; he deciphered no documents which had never been read before. He was a popularizer of the very highest rank, a man who made learning lovely and beloved of men, a teacher of popular audiences, a statesman in the great field of educational development. His greatest book, the *editio princeps* of the Rig Veda, was, alas! not done all the way through by his own hand. He began it with high purpose and with abundant scholarship, but he soon wearied of the drudgery, and when school and university, society and the people invited him to read papers and deliver lectures he turned aside from great work to do easy and popular work. His edition then began to go slowly, and still more slowly, until the East India house began to complain and then *he hired Theodor Aufrecht, of Berlin, to help him in the work.* It was a sad and fatal blunder. Of course, he intended to use Aufrecht only for the mechanical part of the work, and he wrote thus to his mother: "Dr. Aufrecht is a very clever man, a Sanskritist, etc. We work together, and he helps me at my *Veda*, for which I pay him enough to live here. We shall try the plan at first for six months, and I hope it will all go well. It is very pleasant for me to have some one with whom I can talk about literary things, and my time is so filled up that I am very glad to have some one to whom I can leave part of my work; but I must wait a while to see how it works, and whether it brings me in as much as it costs." Gradually Aufrecht did more and more of the Veda work, and at the last it was generally said in England that Aufrecht and other assistants, such as Dr. Eggeling and Dr. Thibault, did so much that Max Müller's own share in the work was much diminished. Without joining in the attacks of his enemies, we cannot help feeling that he would rank far higher to-day in the world of scholarship if he had never had any assistance upon the Rig Veda. Laying all this aside, however, there still remains enough good work, though not the very greatest work, to make a first-class reputation. The story of his long struggle upward is told well in his letters, and the figure left standing before the eyes is the figure of a signally useful and very attractive scholar. He was born in the sweet Old World city of Dessau, and his father was the poet Wilhelm Müller, for some of whose poems

Schubert wrote immortal music. His childhood was poor, but the noble self-sacrifice of his parents gave him the best education the university land of Germany could give, and another great name was added to the glorious roll of Leipzig's famous sons. He came to England befriended only by Baron Bunsen, then the Prussian ambassador near the court of St. James, and soon settled in Oxford, where the Taylorian professorship of modern languages gave him a living. When the Boden chair of Sanskrit fell vacant he confidently expected to be elected, and the defeat embittered his life for years, and is again almost savagely debated in these volumes. But he was finally made Professor of Comparative Philology and with the passing of time became more and more a conspicuous ornament of Oxfordian educational circles. This story of his life is full of instruction and inspiration, not to say warning, for every young and aspiring scholar, and we hope it may be widely read.

Archbishop Temple. By CHARLES H. DANT. Crown 8vo, pp. 244. New York: Charles Scribner's Sons. Price, cloth, $1.50.

Frederick Temple was a sturdy, hard-working, democratic sort of man, who "came up from the soil," as the aristocrats say. Born in poverty in one of the Ionian islands, he toiled upward until he became Bishop of Exeter, then Bishop of London, and finally, at the age of seventy-five, Archbishop of Canterbury, "Primate of all England." When a boy, with scanty food and no money, he worked at picking stones and scaring birds from the grainfields. At school he could not afford a fire in winter and subsisted on the hardest fare. The boys jeered at his patched shoes and patched clothes. A rough sort of a school it was that he attended. The boys had to perform their morning ablutions out-of-doors at the pump. If any boy seemed disinclined to wash his hands and face properly the others did it for him. There was plenty of fighting among the boys, and a fellow had to learn to use his fists in self-defense. When, by years of heavy labor and hard study, he worked his way up to Balliol College, Oxford, the fine young gentlemen there more than once attacked with jeers and horseplay and cuffs the poorly dressed country lad, but they soon learned to their sorrow the wisdom of letting him alone, for he had the frame and muscles of a field hand, and was a master of ambidextrous fisticuffs, getting in his right and his left in swift succession, to the damage of the features of the young college dudes. At Oxford he studied hard, and, when too poor to buy candles, stood out in the public hallways under the lights with his books so long as the lights were kept burning, and learned his lessons on his feet in the draughty halls. Such a boy as that is bound to go far. The stuff is in him, and the discipline of hardship and toil are toughening him into power. He has grit and grip. He could take up one of the soft, sybaritic, flabby sons of luxury, break him in two in the middle, and throw the fragments to the crows in the cornfield a mile away. When he was an old man and Archbishop of Canterbury,

Frederick Temple was one day walking in the country with a pompous city rector, close to a field where a man was plowing. To the astonishment of his companion he asked the farmer's permission to take his place between the plow handles, and in a moment the archbishop was steering a straight and steady furrow down the field, to the astonishment of Hodge and the rector, to whom he said when he came back: "I learned that in the hard school of necessity. When I was young I worked on a farm and prided myself on plowing as straight a furrow as any man in the parish." After graduating from Balliol he became principal of the training college at Kneller Hall; later he was one of Thomas Arnold's successors as headmaster of Rugby; and in 1869, at the age of forty-eight, he was nominated by Mr. Gladstone to the Bishopric of Exeter. No wonder that this prelate was always beloved by the common people, who realized that he knew their lot and could feel a close and intelligent sympathy with them. Once, and probably oftener, when he met a poor woman and a little girl, both carrying heavy loads, the bishop lent a hand and helped them along with their burden. When in Cornwall he loved to mingle with the rough fishermen of the coast, and to drop into their places of worship. And the story goes that once, when he was joining heartily in the singing at one of their meetings, a Cornish fisherman behind him poked him in the back, saying, "Hi, you be out of tune, guv'nor; you be out of tune." During his thirty-three years of episcopal service he was so earnest and vigorous an advocate of temperance that at times mobs raged against him and threatened him with violence because of his utterances; and his influence in favor of temperance was great throughout all England.. Extraordinary powers of endurance and capacity for long labor had this hardy bishop. His biographer tells us that he often worked straight through an entire day and night. As an administrator he did not interfere with his clergy, even when they went to extremes and were eccentric in methods or manners. So long as a clergyman was spiritually minded and devoted himself earnestly to his work, the archbishop did not trouble him, but let him work in his own way. When Frederick Temple was bending under the weight of years it devolved on him as Archbishop of Canterbury to conduct the funeral of Queen Victoria, and later to kiss King Edward's cheek at his coronation, offering the loyalty of the Church to the new sovereign. The aged archbishop, after offering this official homage, was so feeble that he could not rise from his knees unaided, seeing which King Edward quickly advanced a step and, taking him by the hand, tenderly assisted him to his feet. A few months afterward his body was laid to rest in the Cloister Garth of Canterbury Cathedral. Now, the land where a poor friendless boy can make his way from the plow tail to the archbishop's palace and the primacy of all England, and where a lad fending off starvation by scaring crows away from freshly planted grain may possibly sometime arrive at a moment when a king shall spring forward to act as his body-servant—that

would seem to be a tolerably free country and about as democratic as any other, a pretty good sort of a place to live in, and a land worthy to be held dear and rejoiced in by all who value liberty and brotherhood, especially by us to whom, though at the distance of two hundred and fifty years, it is the Mother Country.

MISCELLANEOUS.

Mary North. A Novel. By LUCY RIDER MEYER. 12mo, pp. 339. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.50.

The author of *Mary North* has superior qualifications for a task of this character. Her position at the head of the deaconess movement has brought her into fellowship with multitudes in their misfortunes; she has borne their griefs and carried their sorrows, has kept their secrets and won their confidence, all which is reflected in the sad yet fascinating story of *Mary North*. Further than this, the author has the courage to name, expose, and flay vice under whatever form it is manifested. While she is becomingly delicate and modest in dealing with social evils, she is in no sense prudish. Her style is dignified, graceful, fascinating. The everyday incidents in the early life of her orphaned heroine are such as any vivacious New England girl might encounter; but, while this is true, judgment in selecting, skill in grouping, and vividness in portraying these incidents invest the story from beginning to end with an irresistible charm. By an easy and rapid transition we are carried along through Mary North's childhood to her mature womanhood, and from the village school to a select conservatory of learning in the city of Boston. On the eve of her departure she becomes acquainted, by chance on her part, with a pseudo-Frenchman, Jules le Cygne, whose real name is Sloan, an accomplished adventurer and scoundrel, whom she had known as a boy in her early school days but had forgotten. Following her to Boston, he thrusts his attentions upon her, wins her affection by his blandishments, enters into a conspiracy with a "pal" whom he pays to impersonate a clergyman and perform a mock marriage ceremony by which Mary, in her guilelessness, becomes, as she supposes, the lawful wife of the designing villain, and ultimately the mother of his child. Pretending to have engaged passage for France, the alleged home of his parents, he persuades her to convey to him her inheritance, after which, to her utter horror, he is brought home to their lodgings in a drunken stupor on the eve of the day they are to sail. On returning to consciousness he brutally confesses his villainy and gloats over her ruin, whereupon she flees to Chicago, leaving him in ignorance of her whereabouts, where she remains in seclusion for years. Her experience ends with her rescue by the deaconesses and her marriage to Stephen Bayard, a worthy man who had loved her in her earlier life. The exposure of Le Cygne's crimes and his tragic death on the eve of his arrest are thrillingly described.

METHODIST REVIEW.

SEPTEMBER, 1903.

ART. I.—SCIENTIFIC PROOFS FOR IMMORTALITY.

THERE is no more certain or painful evidence of insanity than for the patient to become suspicious or hostile toward his nearest friends and chief benefactors. He even fears and hates those whom he should love most tenderly, and in paroxysms of madness may do them violence. Insanity is a perversion of the rational nature; so that when complete the moral and mental image of everything is reversed. So, instead of rejoicing in the society of those who love him most, the insane person seeks to destroy them and, to crown his madness, to take his own life, even at the expense of the acutest bodily suffering.

The most civilized peoples maintain that the suicide is always insane, and therefore irresponsible. So well established is it that Life Insurance companies, whose policies contain a special caveat against suicide, are not thereby exempt from liability. A man whose mind is in a normal condition desires to prolong life to its utmost possible limit. Or, if the weight of infirmities becomes so great that it is intolerable, so that he can no longer utilize what before made life desirable, it is the changed mental condition which has effected this result. There is no dividing line where we can say, Here the desire to live ceases. We naturally shrink from pain, and dread dissolution. The desire for life is the natural feeling for every person whose mind is sound, and whose body is qualified to be the instrument of the spirit for

its continued action. Hence whatever lessens that desire is the expression of an abnormal experience. If, then, a natural desire prompts us to live, no boundary can be fixed to the continuance of this feeling in the case of any normally constituted person. Accordingly, the desire to end that existence by *felo de se* is a conclusive proof of insanity. Therefore the same rational consensus of opinion which declares that every man who commits suicide is demented, and so cannot be held responsible to such degree that he can nullify a contract, for example, for life insurance in his own case, or cannot be punished for the crime of attempting to slay others, for the same reason will pronounce the man insane. Accordingly, those who contend that our existence as a self-conscious personality ends with what rational people call the separation of soul and body are insane according to all the standards which regulate the relations of men.

But it may be argued that life is no friend at all—much less our best friend; and therefore it is no evidence of insanity to "take arms against a sea of troubles, and so to end them." Yet it is the part of a wise and brave man to surmount dangers and avoid disasters by a careful attention to duty and thus demonstrate his mastery over them. Samson found the honeycomb in the carcass of the lion, and the strong character can make itself stronger by rising superior to misfortune. The world can be conquered. Pain can be, if not annihilated, at least changed into a force for discipline and development of character. The greatest sufferers that the world has seen, provided they were not sufferers for their own misdeeds, have been the grandest figures in history. The martyr is great in himself and honored among men. He commands the world which tortures him to death. The reed is stronger than the wind which bends or even breaks it. For in bending or breaking it is only the organ which suffers. The spiritual force which utilizes it so long as it can be used as an instrument, is neither bent nor broken; but merely set free for independent action, to be henceforth untrammeled by spatial or material conditions.

Again we see that he who is rational must look upon life during its disciplinary stage as a boon provided it enlarges his capacity for doing and enjoying good. But if it come to pass that misfortunes come upon us to such degree as to make life a burden we are to be heroic. For life becomes disagreeable to us because we have not properly met its conditions. Or, is the misery which renders life a burden that we would gladly cast off self-inflicted through willful offenses, the violation of laws which were intended for our protection and happiness? If so we should lay the blame where it belongs. We should not desire to end life, but to cease our misconduct. It is the act of an insane person to censure the innocent and absolve the guilty. Escape from the fruits of our misconduct is not possible by suicide. One does not destroy any force in the universe because he changes its place of action. It would be as easy to create a world as to destroy it; to generate a force *de novo* as to annihilate it. Hence any man who thinks he can escape the consequences of his wrongdoing by committing suicide is insane. For he dislikes that which should be dearest to himself, and attempts to abridge that which of all things can do the greatest good to mankind.

Each scientific epoch is distinguished by some doctrine conspicuous for its influence on thought and action. The last half of the nineteenth century was distinguished for great progress, both in research and in application of truths. In the scientific world the doctrine of the conservation of energy stands out as the beacon light of that epoch. This doctrine is one of pure science, discovered and exploited with reference to force as a factor in material nature. Its discovery or advocacy had either no reference to religious views, or, if such was thought of, it was that this doctrine would prove hostile, and in the end subversive of all revelation. Hence this doctrine may be considered either as an unprejudiced or a hostile witness; therefore its testimony being unwillingly given as having still more force for that which it was intended to oppose. This doctrine affirms that there is a perpetual conservation of every force that now

exists. Moreover, there has never been any force created, any addition made to the sum total now existing, and no diminution is possible at any future time. There may be transference, transmutation, to any conceivable degree. It may now be in the form of matter; now spiritual, impalpable, or phenomenal; but in whatever mode it may exist it remains the same in quantity. These facts being admitted, what bearing have they on our subject?

Man is a force, the mightiest on earth, in the possession and exercise of a transcendant power. Considered merely in his physical organism he is but a reed—the weakest factor in nature. But by his intellect he makes himself the lord of nature, subduing all forces. *Πολλὰ τὰ δεινὰ κοὐδεν ἀνθρώπου δεινότερον πέλει* * expresses in some measure the superiority of man, who can control everything physical. This wonderful agent man, like every phenomenal actor, is possessed of a duplicate nature, organ, and force, material and immaterial. It is a condition of a phenomenal world—and science obstinately insists there is no other—that these two factors must work in concert in order to produce any result apprehensible by the senses. Man has a body composed of material ingredients, which are integrated by a subtle principle—call it life, motion, molecular action, nervous irritation—something which comes into the womb of the mother, and, there bringing its power of integration, gathers from the surrounding materials of the world such ingredients as are suitable for its purpose, and in process of time evolves an independent living personality—"A soul shall draw from out the vast."† The mere addition of the spermatic material of the one sex to that of the other does not, however, produce life in the great majority of cases. The combination of these two ingredients in an alembic of material construction would not effect this result. The attempt to manufacture these ingredients by mechanical means, and from them evolve a separate personality by the chemist's manipulation would only mock the projector. But yet in real life these somehow combine

* Sophocles, *Antigone*, 332-3. † Tennyson, "In Memoriam," *Sub. fine.*

and act together. The subtle principle selects its own materials; builds up its own instrument; continues to act through this as an organ until dissolution renders it incapable of further action. But no force has now been destroyed any more than it was created when at the time of joy it was proclaimed: A child is born into the world. The power, whatever that may be which began to integrate in the womb, and when it had completed its work there broke open the doors and came out to walk the earth as an independent actor, existed before in some form, if the conservation of force be a true doctrine. Even so it must exist after it has worn out its fleshly tenement, and can no longer display its activities through the disintegrating organ. We cannot but see that the living force which began to operate in the womb, in the egg, or whatever way generation be effected, is different from the material which it utilizes for its purposes; as different as the workman is from the material which he fashions. So in the elaboration of a living being the fashioning energy antedated the materials, the process, and the result achieved. And we must not forget that this force was as different from the product as Gubbis from his vase, as Jurgensen from his watch, as Fraunhofer from his spectroscope.

Finally, however, the structure decays and disintegrates. During the progress of decay the instrument becomes less and less capable of doing the work of its tenant. "The spirit remains willing, though the flesh be weak." The eye cannot transmit the luster of the soul; the cheeks fall in; the heart ceases to beat and the exhibition of phenomenal life is at an end. But neither part of the compound has been destroyed. This the scientist is ready to say of the body, but not of the soul or spirit. But we shall not permit him to be inconsistent. He must abide by his axiom of conservation. At the first act of the drama there was something different from the materials that were acted upon. So, during the "seven stages" of the play there was something different from matter as there must be in every species of phenomenal action, that is, in organ, and a force which operates through it, as

an instrument. And we must even bear in mind that no force can do any more work than the organ through which it acts is capable of utilizing. The small metallic wire cannot transmit the powerful charge of electricity; the weak body of the infant cannot support the disproportionate intellect. So, again, when the body begins to decay it is asserted that the mind decays *pari passu*. This stock argument of materialism is either a sophism or a paralogism. It ignores alike all the facts of the case, and the analogy of nature. The force and the material through which it acts are disparate in their present form, and have no necessary connection with each other, save as conditions for phenomenal action. The size of the man, the strength of his body, have only an accidental relation to the force of his intellect. This is a self-evident fact. For the body is not an index of the amount of work the intellect can do—which would be the case if life consisted merely in the adjustment of material particles by molecular action. For while there must be a general correspondence between the size of the instrument and the force which operates through it, the instrument does not create the force which employs it; which must be the case if the doctrine of materialism were true. So while there must be an organ adequate for the transmission of power, yet there is enough of variation from this principle to show that one is not the counterpart of the other, nor identical with it. For we have the precocious child regardless of bodily growth, and the dull man despite his vigorous body. So, also, when the bodily powers are weakened by sickness the mental vigor remains. When bodily decay or extreme old age brings a second childhood, or imbecility, this condition arises solely from the decay of the organ through which the mind acts. For in those painful cases, such as Kant, Swift, Coleridge, even the hobbling imbecility has its lucid moments; and there are flashes of the pristine brilliancy gleaming through the vacant stare.

The purposes of this stage have been accomplished. The integration effected by the principle of life in the embryonic

state and in the subsequent growth has completely served its purpose. The decay of the instrument antedates the complete extinction of its power for transmitting force, even as the power for gradual growth from the weakest beginning antedated the perfecting of the machine through which the agent was to do its work. The power of integration existed in a separate form before it united the ingredients into a body; this has remained as a distinct factor, using the body as its organ; and now, standing at the threshold of dissolution, it proclaims itself a separate force, to remain forever an unchanged personality, and undiminished in the universe of undiminished force. These facts are capable of disproof if they are not in harmony with other scientific data. The spiritual nature of man is as secure of a continued existence as any force in nature; and its immortality is established by the doctrine of the conservation of energy.

But will it remain as a distinct, an independent factor? The body which has been the organ through which the phenomenal activity of the soul has been exerted hastens to complete dissolution and disintegration, so that it is quickly resolved into its ultimate elements. A changing, disintegrating process has never ceased; but has gone on *pari passu* with the growth in the various periods of life, save that in the earlier the growth was most marked, and in the latter decay prevailed. But at the end of each period of from seven to nine years we have a body renewed *de novo* so that there is not a particle of matter now present which was there when the given period began. But during all this time the personality remained identical with itself. It is treated as the same by society; by the law as the highest expression of human wisdom; and by consciousness reinforced by memory. The feeling of guilt and innocence, the apportionment of praise and blame, the infliction of punishment and bestowal of rewards are conditioned on the continued personality of the soul, that which constitutes the ego in each individuality. There are changes by development and growth, an expansion of thought and action, an increase

in efficiency for meeting the demands of duty which grow faster than the ability to meet them; so that the spiritual powers may never stagnate. But these changes leave the personality and responsibility intact, both in *foco conscientiæ* and in *foco juris civilis.* Since the identity of the individual soul does not depend upon the size or constitution of the body, there is no proof that at the moment when soul and body separate the former is dissolved. For destroyed it cannot be. The soul up to this time has continued a personal, distinct, undivided force; and therefore will not change to something else or be disintegrated. Its existence, both for itself and as a factor among other individuals, depends upon this identity and indissoluble personality. Hence if it abides as a force in the universe it must be as a separate person in order to embody the characteristics which have hitherto constituted its individuality. For if it has been dissolved as a force, and incorporated with others, then the guilt or innocence cannot be punished or rewarded.

There is a marked difference between our intellectual and moral personality and material things. The latter are all alike in their constituents and modes of existence. They can be classified, united, and separated, mixed and analyzed. Not so the individual character. This is unique; each one *sui generis;* utterly incapable of so uniting as to form a large compound containing the collected forces of several. Each person has the power to make himself what he desires to be; while material is inert, save when acted upon *ab extra.* This could not be the case with the soul unless there were a *constant* to which the increments were added and from which the losses were subtracted. And what is the essential difference between the soul and matter is that each soul itself, and only itself, can add to or subtract from its own intellectual or moral force.

The point now is whether anything but a separate person could possess character, or add to its efficiency for thought and action. The individual builds up his own character, which becomes his by absolute ownership. Virtue or

vice, intelligence or force of character, could not be gained in the lump, nor surrendered to be combined into a sum. If the soul lost its individuality, its responsibility would be ended. There is another marked difference between matter and intellectual or moral force. In the former there is a constant striving after union. Force, whether in the form of heat, light, or electricity, for example, constantly strives to free itself from isolation and join the sum of its kind in the universe. Not so intellect or moral force. This not only tends to segregation, but cannot exist in any other mode. The greater the increments and the wider the sphere of its conscious action the more singular the character becomes, and hence the more individual.

If, then, force is indestructible, in whatever mode it exists the truth applies with equal cogency. But the intellectual is greater than the physical because man can bring under tribute all the powers of the material world. The question becomes more pertinent every day, What is there that man cannot do? And yet what would all this material world avail without some intellect to understand and utilize it? What would all material and intellectual forces and the results of their combination avail unless there were virtue to control, and moral character to beautify and enjoy? A world of physical and intellectual energy might be supposed to exist alone, but it would be a veritable hell upon earth. The world has seen periods when vice was rampant, at which men stood aghast. And yet even in the worst times the world ever saw there was only a small part of the world's energies given up exclusively to wickedness. But suppose that the worst haunts of vice were in no wise restrained by law; imagine, if we can, all the forces of man, in his control of the earth, let loose without the restraints of moral character, and we will be ready to admit that, while the physical forces of nature were created to be controlled by the mental powers of man, *a fortiori* they were put in the keeping of these moral forces which by their due exercise constitute heaven, but by their infraction, if complete, would make hell anywhere.

Why this digression? If there is a conservation of energy, then this does not mean force of one kind rather than another; or if so, then, according to the doctrine of the "survival of the fittest," we are enabled to come back to our thesis. The moral force which the individual soul and no other can create or integrate, appropriate, get possession of in some way, is his personal property; it constitutes his personality, and, being inseparable therefrom, must continue with that personality so long as this force is in existence. We have here the force of a demonstration. For this moral and intellectual energy which has been inseparable from the agent during all his bodily changes could not be gained or lost save by his conscious instrumentality. If the soul perishes at death this perishes, and its force is lost to the universe. If this force is conserved the agent which alone gained and could wield it is conserved also. But this force is confessedly conserved; then that agent from which it is inseparable abides untouched by time, the companion of eternity.

The pessimist is wholly irrational and inconsistent. For if the tendency of the universe is only bad, he, as a part thereof, has neither the power nor the inclination to make it better. Not the power, because he alone is not sufficient to reverse the order of nature; and not the inclination, because the temper which can see only a tendency to evil in all that is about him is such that he has no hope of success. If pessimism be the true interpretation of nature, then the continuance of any person or thing should be prevented. Life is only the prolongation of wretchedness, and should be ended by suicide—though even this would be no remedy, because whatever one might do could only add to the greater misery under such a system. It would be useless, therefore, to prove immortality to a pessimist on *a priori* grounds, since what is becoming worse continually must eventually destroy itself. Hence if this doctrine be true an immortality for the soul would only signify the unending and constantly increasing wretchedness of everything that has character or feeling. But there is no such thing as a rational or consistent pessi-

mist, since every act of an intelligent creature, being a voluntary addition to his misery, as well as every movement of material agents under such a system, can only make things worse. For such, "their strength would be to sit still" (Isa. xxx, 7). The irrationality of pessimism which denies immortality is another proof of immortality as a part of an organized scheme of nature, which is always rational.

Dismissing pessimism as a monstrous absurdity, we turn to optimism as the rational exponent of the universe. This indeed is the only scheme which can account for the continuance of the world. The possibility of adaptation of means to ends, and these ends in turn to others, could only take place under a system where all things are "working together for good." The constancy of nature is the expression in physics of the universal prevalence of truth. For truth is the correspondence in material things of the laws which govern the world, even as truth in intellectual and moral relations is the correspondence between what rational and moral agents think and do, and what is required of them as parts of the system. Now, this truth is just as necessary in mental and moral action as in physical. Departure from this in the one case would reduce the universe of matter to chaos. In the other it would wreck character, and therefore render happiness impossible. Hence it is a necessary postulate that a falsehood in the spiritual universe is as fatal as a break in the constancy of physical nature.

The impossibility of falsehood working any good under a moral system is as clear as any intuition, logical or mathematical demonstration. We make this postulate without any fear of successful contradiction. Now, it is a fact that we do better work when in hope than in despair. The certainty of ultimate success to one who is guided by reason gives the same support as though the result were in sight. On this principle the preparations of childhood and youth are made. There is a goal after which we strive, which is always moving forward in exact proportion to the strength gained to occupy a vantage ground already secured. It is not the order

of nature that blades, flowers, and mature fruit, that education, experience, and full fruition, should come at the same time. Now, we know that there is evermore a reaching forward for something in advance. This process is a never-ending one. For at the close of a strenuous life the feeling of imperfect achievement is stronger than at any preceding period; and heartfelt in exact proportion to the efforts which have been made. But at each stage of progress the preceding period has been found to be merely introductory to that which is to follow. If, then, the soul ceases to exist just when it has reached its highest grade of preparation for activity, this belies all previous experience, as well as the analogy by which we project the present into the future. Therefore, if the order of nature be fixed and true, the denial of immortality is demonstrably false.

We see a constant tendency toward the administration of justice, it is true; but this is after something which is not reached. A system of vast extent in time or space cannot work out its results at once. There must be long preparation of means, and these working in combined action toward a definite result. The tendency may be all which we, from our contracted vision, can see. The comet may have so much ellipticity in its orbit that it will not return to our system in a million of years. But the section of its parabola which submits to our calculus proves the size of its orbit, and the time which must be taken to traverse it. Science has no misgiving about the time of return, though it may be delayed until after this world has ceased to be habitable. For *nature tells no lies.* The orbit of man's destiny is partly disclosed. That part shows that while justice is trying to rectify itself it has not had time to complete the work, but the result is inevitable. But time must be given in the one case as in the other for the laws of the system to work out their results. Men suffer wrongs in this world which are not righted. They make preparation for work which appears to stop at the time when they are best fitted for its continuance. The personal equation, or the momentum of character with which they

have endowed themselves, ends at the point where it has become most energetic for future use. If this be the case, then all human experience is false; all improvement in intellect and morals is founded upon a lie.

The early history of all science begins by reducing a chaos of contradictory data to a consistent system. What are at first seeming discords are found by a wider generalization, through which each element is seen in its connections with others, to be a concord. The perturbations of the solar system are not disorders but are due to movements whose causes when grasped will be found to be evidences of still greater harmony. Science once was uncertain, because it thought chance reigned. Now it has no misgivings as to the outcome of what was seemingly the most contradictory to facts already established. Nay, more: chance itself has been proved by mathematical demonstration to be amenable to systematic order; and thus the last element of uncertainty has been expelled from the universe. Truth prevails everywhere in physics. It is equally so in morals. Hence there can be no such thing as injustice finally prevailing on the assumption that there is a future life for the display of those forces of intellect and character which were interrupted here. For what was begun in man's day upon earth shall be completed in God's day in eternity.

If there be a conservation and persistence of energy in the physical world, *a fortiori*, in that domain for which the physical world was made. Yet it is often said that there is waste in seeds which never germinate; or if they advance thus far are checked and amount to nothing. The exuberance of nature is so great that she can afford a prodigal waste. Nay, she must destroy the major part to prevent the world from being overrun with creatures of every degree of development in organization, for which there is no sustenance possible to bring them to maturity. This view proceeds upon a confusion of statements. First, the conservation of energy permits no loss of force. But the undeveloped germ is a loss of force. For there is an undoubted preparation for something

which never is realized. On the contrary, it is here held that what is apparently checked in development is not necessarily so. For the resources of the universe in space, time, and energy, and the Power which shapes and controls them, are absolutely unlimited and inexhaustible. Hence every seed which merely sprouts, every flower which fails to produce seed or fruit, is not thereby excluded from the chance of perfect fruition. There is room enough, time enough, power enough for their complete development. These embryonic forces seem to disappear utterly; but nature's bookkeeping omits no item, however small.

If it were possible for the assassin to stop the career for good of an active soul, then the destiny of the world would be in the hands of bad men, and God's purposes would be thwarted. But who believes that the accursed assassin Booth by his awful act destroyed Lincoln's energy for good work? If evil has that power the universe is ruled by a malignant demon instead of a righteous God. Yet that result would follow if when the mortal life of the martyr ceased he had no further existence. For martyrdom would mean extinction of all the martyr's energies. And if the personality did not survive the energies would be dissipated, since all the forces, the character, are the increment which the personality has won for itself by responsible action. They could belong to no other, because each personality is *sui generis*. And hence if there be no immortality it is in the power of the assassin to destroy the greatest force in our world, and which had been integrated by that particular life.

The death of young children for lack of care is a heinous crime. For the soul that has integrated to itself an organ and secured a footing in this world has a right to live and develop on earth, which only the Creator has a right to destroy. That right when usurped by another becomes the greatest wrong that can be perpetrated. If this can be done with impunity the ordinances of nature are overthrown, and are at the mercy of diabolism. When Rousseau, the filthy brute—despite his hypocritical whining about the beauty of

virtue and his elegant theories of education in *Emile*—copulated like another beast with his brutal paramour, and they in concert produced a child, every year at least, to be sent straightway to a foundling hospital to be killed there by unfeeling nurses, there is a sum of wickedness wrought which no language is adequate to describe. Into this action from the begetting to the destruction of the child every species of hideous and revolting wickedness centers. Now, if there be no immortality for such souls, if there be no punishment for those who wrong them, there is an injustice of the most portentous magnitude for which there is no redress; there is a disorder in the moral universe for which there is no remedy. Now, if there be the least disorder in the physical universe, for which there is no provision in physical law, then this disorder, however little in its inception, will reduce the whole to chaos. But here is a disorder, a perturbation of moral forces, for which, if the soul perishes at death, there is no rectification. This disorder will therefore work as complete chaos in the moral as the physical disorder would in the material universe. But no such disorder is conceivable. As the moral and physical universe are coordinate parts of one system, ruled by the same almighty Power, we have an absolute demonstration that the soul must live beyond this life to render the administration of justice possible.

The desire for life begins with the dawn of consciousness. It is the groundwork of all our plans for the future and the incentive to all noble deeds. What effort will be made for culture, or the power which education gives for efficient work, if no sphere for action is permitted? Preparation for the duties of this life is made in the hope that there will be time and place here for their exercise. But as the preparation for this life is chiefly disciplinary for character this preparation is predicated of future existence. For this life at the longest is brief; and when to this is added the contingency that it may be prematurely ended there is really no incentive left for effort. It is doubtful whether any person has ever lived who, after the experiences of failure that come

to us all, would accept this life as a boon if severed from the hope of immortality. Doubtless it will be said, Many excellent people do not believe the doctrine, and yet do good work. We dissent from this statement. We do not believe there is, or ever has been, a human being who, when in his senses, did not in his inmost soul believe in and hope for immortality. It is true there are multitudes who have acted so badly in this life that they do not desire another because they are sure, if justice be done them, there can be only evil in store for them. Thus it would seem we have in the influence which a hope of immortality has on such as strive after the best attainments, and in the effect which wrongdoing has in making the thoroughly depraved wish for a never-waking oblivion, what amounts to a demonstration for an eternal life.

The basis of all systems of religion is the belief in immortality. Without this doctrine religion would have no significance. It would be a mockery to tell men to do right and abstain from wrong if there were no difference in the influence which their conduct could have on themselves or others. And if virtue deserved no reward, and vice no punishment, this would be because they are both *ἀδιάφορα*—indifferent. Religion, whether natural or revealed, projects this principle beyond the present life. It provides a system by which all failures in justice shall be rectified. For experience tells us that injustice does, either by secrecy, bribery, powerful connections, flight, a thousand methods, escape the ill desert and prove the best-administered laws to be a failure. In this way no atonement is, or indeed can be, made to outraged society. Take an extreme case: An assassin who has bereaved a nation of a noble ruler may, when in danger of arrest, take his own life, and thus if there is no future existence completely baffle justice. For he escapes all legal punishment, which, in many cases of enormity, could not be adequate by any torture however acute and protracted. This case if unprovided for in the economy of nature would wreck any moral system. For it would prove that there are no forces nor methods of application sufficient for its own pres-

ervation. Hence if there were no immortality provided for by revelation we must provide it by an absolute necessity as drastic as that which holds the stars in their courses. Voltaire was constrained to say, "If there were no God we must of necessity make one." If there were no rewards for virtue, and no punishment for wickedness, the conscience of humanity would devise an immortality, where there is a heaven to reward and a hell to punish; so that there might be an adjustment in the balance sheet of nature.

The belief in a future life being, then, the basis and condition of all religions, we next inquire as to its influence on humanity. Has it been beneficial or injurious? This question admits of but one answer. It has been the only element by which the world has made progress in culture, in virtue, in all that distinguishes the man from the brute. This will be denied only by those whom pessimism or agnosticism has shown to be wholly perverted. Leaving these where they have placed themselves, beyond the limits of reason, we will deal with men as rational creatures, amenable to the world's ordinances which they are compelled willingly or by constraint to accept.

Every religion that has ever claimed the credence of men did so because it offered some evidence of benefit to its votaries. If it came professing to do harm it would have no better ground for acceptance than pessimism or agnosticism. It may have made false promises. It may have deceived its adherents under pledges of worldly gain and thus deluded them at first. But experience would be a crucial test; and such promises would entail ruin upon the system they purported to sustain. Hence both from *a priori* reasons, and from the evidence of testing, the condition on which a religion would be proposed or accepted must be its beneficent influence on humanity. And such has been the influence of all the great religions of the world—Judaism, and its supplement, Christianity; Islamism, Confucianism, and Parseeism; and also of every modification of these except Buddhism. This, if it can be called a religion, does not appear to

teach a separate immortality for each soul, but an absorption into the personality of Buddha. And yet this involves a future existence, and with it the qualities or character which the soul integrated while on earth. Hence if there be the conservation of energy the soul when reabsorbed into the essence or personality of Buddha must take with it all the increments of power, virtue, vice, which it has gained for itself. These, as positive forces for virtue or negative powers for vice, are still there to work out their results through an agent or personality. For these are in no way changed by reabsorption, because their essential nature remains identical. This can be clearly seen in the companion systems whose creed affirms metempsychosis as the condition of continued existence. Here the soul continues in another avatar, occupying a new body, indeed, but carrying into this all its original and acquired characteristics. And expressly because justice did not complete its work, either in purifying or punishing, the life will be prolonged until there is that consummation which the Christian revelation clearly enunciates: "He that is holy, let him be holy still; and he that is filthy, let him be filthy still."

From this digression we return to our thesis that all religions which have ever been advocated obtain credence because they promise a betterment of human conditions, and a perfect consummation in future of what is left imperfect here. If it be said that religions are imperfect in their conception and enunciation, we reply that the creatures to whom they appeal are themselves incomplete in their intellectual and moral character. When God speaks to man it must be in the terms of man's comprehension, that is, anthropomorphically. If he were to speak in the language of absolute truth and infinite knowledge none but an infinite being could understand the message. Hence he must condescend to the measure of our comprehension. And though the truth in itself be infallible, and the message conveying it be perfect, yet the terms in which it is enunciated must be understood in a lower degree, or made inferior to its real signification.

While the divine law is absolute in its essential nature, the terms of its enunciation must be such that it can be comprehended and obeyed by those for whom it was revealed.

It being demonstrated that every religion has its foundation in future rewards and punishments, we are prepared to bring this contention to the test of the law of excluded middle: It is either true or false. Not that every religion offered to men is absolutely true in all the terms of its enunciation. The extent of the meaning "true" which is here intended has already been made clear. Nor do we deny that there have been accretions partially, perhaps wholly, false, and unwarranted interpretations. But taking each religion as a sum total, and all of them combined, their influence upon human nature has been salutary. Such being the tendency of all religions, and most of all the Christian revelation which stands or falls with the doctrine of a future life (1 Cor. xv, 14-18), the alternative meets us directly: These religions are true as a unit, or they are false. There is no escape from this dilemma. Between direct contradiction any middle is excluded. If, then, this is inevitable, there follows at once another equally drastic alternative: As they are true or false, then the influence which they have exerted upon the world has been caused either by truth or by falsehood. They derive all their warrant from the assertion that there is a future life where the miscarriages of justice for want of time, or sphere of action, in this life can be rectified. Without immortality no religion has any sanction. For the present life is so evidently disciplinary that it would mean nothing without a field for display of matured character; just as every stage of life from infancy to maturity has its *raison d'être* in that which is to follow. There is no reason for this life if it be ended prematurely and no other is to follow. It is a mistake in the ordinances of nature because it is a miscarriage of justice and a triumph of evil. This also amounts to a demonstration.

In conclusion: The universe, whether physical or moral—rather both as coordinates of system—is based upon truth.

The laws of nature—its constancy of movement, its unvarying results in the complicated movements of the worlds, or the molecular action in forming the crystal, or the definite proportions of elements in the compound—rest in their ultimate analysis on the infallible truth which prevails in materials and their forces. If this be the case in one part, then in all. Religion declares that there is a future life. If this be false, then all the good which religion has ever wrought in the world rests upon a falsehood; the strongest motive that ever actuated man rests upon a false basis; the structure of the universe is false; and the mind as the interpreter of the phenomena of the universe acts upon a lie. Our hopes, our fears, are groundless; and our life on earth is all a falsehood. From such a nightmare of unbelief we awake to the light of revealed truth. Life is a boon, to be desired now, by him who is sane, as a preparation at each moment for its further continuance; with the assurance that it does not cease at the moment when by discipline it has become best fitted for a wider sphere. All the thoughts, all the aspirations, all the motives to be derived from reason or experience, declare with the force of a demonstration, OUR LIFE SHALL NEVER END.

Jacob Cooper

Art. II.—SOME DISEASES OF MODERN BIBLICAL CRITICISM.

We know that the so-called higher criticism of the Bible is one of the newer branches of science. We know also that this criticism has proved itself to be a most formidable antagonist in that it has brought about a mighty revolution in the province of the estimation of the Bible. May one not, however, call in question the soundness of this criticism of our day? I think so, and shall undertake to describe some of its diseases. Symptoms of such are in my judgment discernible in three spheres of the life of this young antagonist. These diseases may be termed bodily, physiological, and psychological. But permit me to unfold my meaning.

1. Nothing threatens the bodily organism of man more than the intrusion into it of foreign bodies. These destroy the tissues and poison the blood, this last source of bodily health. But can it be said that such foreign elements have forced their way into the body of modern biblical criticism? I believe that such is the case, for what the blood is to the life of the body, that are the norms, or authoritative standards, in the province of criticism. False, inadequate standards, therefore, resemble the foreign bodies which poison the blood. Such false standards have been, however, frequently applied in more recent biblical criticism.

A standard which, it is maintained, cannot do justice to Hebrew writings is nevertheless applied when these are compared as to external age with Babylonian-Assyrian literature, and when the assertion is made that certain portions of the latter, because older, must therefore of necessity be also from original sources of greater antiquity than are the corresponding portions of the Old Testament. This method of procedure has been more than once apparent in recent times. In the lecture of Friedrich Delitzsch, "Babel und Bibel," for example, we were told that a considerable number of Bible stories had now suddenly come to light in purer and

more original form out of the night of Babylonian treasure mounds. In other places it has often been emphasized that the cuneiform tablets which contain the "Creation-epic and the Flood-episode of the Gilgames-epic" are many centuries older than the Pentateuch sources in which the corresponding record of the creation and the flood are found. But the age of the source of any given text does not determine the originality of the text itself. The contents of a text taken from an older document need not for that reason be the more original. Another form of the same text having become fixed at a later time may nevertheless give expression to the result of a much more faithful and reliable tradition. Who would question, for instance, that the Rechabites at the time of Jeremiah had for centuries most faithfully preserved the life ideal of their ancestor? Or who will deny the possibility that the more original form of certain traditions was preserved by the Israelites? Nor are proofs lacking for the fact that the strength of the human memory while yet unsupported by written documents is far greater than in times of much writing? To this fact Julius Cæsar called attention (*De Bello Gallico,* vi, 14, 4). And has not the human memory preserved for centuries the 153,826 words which compose the Rigveda? Has it not also retained the Arabian poems called Hamasa?

Another false standard of biblical criticism is apparent when the identity of conceptions in religion is taken for granted between people genealogically or geographically related to each other. This has occurred not unfrequently of late; and in the book recently (1902) written by P. Torge on *Asherah und Astarte* (p. 35) we read explicitly: "From the relationship existing between the peoples of western Asia in respect to culture, it follows without question(!) that this relationship exists also in respect to religion." But logic teaches that two objects agreeing in five points may still differ in a sixth; and how often this is the case in fact! Thus we also find among the Israelites many sure elements of an exceptional culture; for example, the circumcision of male

children on the eighth day, the avoiding of honey in offerings (Lev. ii, 11), which among the Babylonians and other peoples was so used, a specified number of unclean animals (Lev. xi; Deut. xiv), etc. Hence the genealogical kinship existing between Israel and the other Semitic peoples cannot be made the basis for the conclusion that Israel necessarily resembled other Semites in religion also.

Again, there sometimes appear on a body certain excrescences which have never been regarded as signs of health in its life process. Should not one-sided exaggerations in biblical criticism be likewise indicative of a crippled organism? But such one-sidedness has appeared in more recent discussions concerning the relative worth of Babylonian literature and the Bible records. Let us consider again the lecture of Delitzsch on "Babel und Bibel." We find there not one word concerning the lack of objectivity which can be pointed out here and there in the cuneiform records. What a pleasing contrast is met with in the book which Carl Berold, professor of Assyriology at Heidelberg, has recently (1903) written on *Ninive und Babylon!* Here we read: "One should never forget that the Babylonian-Assyrian annals, and 'Boasting-Inscriptions' also, are either entirely silent concerning the report of questionable legends and evident defeats, or at least as far as possible avoid them" (p. 61). Thus it is, for instance, with reference to the undertakings which Sennacherib wished to carry out against King Hezekiah and Jerusalem (comp. 2 Kings xviii, 13, sq.). Has not Delitzsch also thus kept silent concerning the Old Testament? He declares that W. Robertson Smith and Wellhausen have proved that the Old Testament chronology has been accommodated to a system of sacred numbers, and that, therefore, four hundred and eighty years were reckoned backward from the close of the exile to the founding of Solomon's temple (p. 23). The one-sidedness which he has manifested in the treatment of the historical books of both the Babylonians and the Hebrews is hereby established. The above statement of Smith and Wellhausen is, moreover, easily disproved. This

number four hundred and eighty occurs nowhere in the Old Testament, whereas another sum of four hundred and eighty years is specifically mentioned (1 Kings vi, 1), reckoning the years from the exodus to the beginning of the building of the temple. The years of the reign of the separate kings also must have been handed down; otherwise wherefore should fifty-five years have been assigned to King Manasseh and only two years to his son Ammon?

Another example of such abnormal developments of biblical criticism is found in the lecture of Delitzsch which gives a detailed verbal description of the Babylonian report of the creation and says: "A glorious scene follows: After Marduk has fastened a mighty net at north, south, east, and west that nothing of Tiamat may escape, he, clad in glittering armor and wrapped in majestic brilliancy, mounts his chariot drawn by four fiery steeds, and gazed upon with wonder by the gods round about, straightway approaches the dragon (Tiamat) and his warrior host and sends forth the challenge to a duel," etc. Thus has Delitzsch praised the Babylonian account. He has, however, omitted, among other things, the following words which Marduk is said to have addressed to his father: "If (in truth) I, your avenger, conquer Tiamat and deliver you, then gather yourselves together and make my fate preeminent. If you sit together joyfully in Upschukkinaku, may I, when I open my mouth, in your stead decree fate" (*Keilinschr. Bibl.*, vi, 1, 12, f.). Thus the passage according to which Marduk has first specified for himself a reward before undertaking the combat is omitted. On the other hand, the monotheism which we meet with in the Old Testament account is explained as originating in the timidity and fearfulness of a learned priest, who, it is claimed, has in his timidity omitted from his account all polytheistic elements. Such prejudiced judgments are abnormal developments of modern biblical criticism, and can never be considered as indications of healthy organic development.

The mistakes of modern biblical criticism thus far men-

tioned are all of them but special examples of that false generalization which one meets with only too often in all the newer branches of science. For this reason it was natural to treat these elements of weakness first.

2. Other symptoms of disease are discernible in what may be termed the physiological sphere of the life of modern biblical criticism. I would characterize them as a weakness of the eyes, or a kind of color blindness. It was, of course, natural after the long reign of Jewish tradition to first of all give attention to those newly discovered elements in the Old Testament which protested against the legitimacy of this reign. *But now the time has come* that attention be given to those elements which speak in favor of the trustworthiness of the Old Testament, and of such there are many. Among these are to be numbered, first of all, all those passages which show that the people of Israel sought to establish for the memory certain concrete points of support. Such *fulcra memoriæ* are, for example, the following: the Tamarisk which Abraham planted at Beer-sheba (Gen. xxi, 33); the heap of witness (Gen. xxxi, 47); the pot of manna (Exod. xvi, 33, and xxxiv, 35; Num. xvii, 10); the twelve stones which were brought up out of the Jordan (Josh. iv, 6; viii, 30). Of especial interest is the altar which the returning warriors of Reuben, Gad, and East Manasseh built for themselves on the west bank of the Jordan (xxii, 26) in order that this altar might witness in later times that they belonged to the people of Jahwe. Other such elements are the stone *Eben-ezer* (stone of help) (1 Sam. vii, 12); the sword of Goliath hung as a trophy of victory in the sanctuary at Nob (xxi, 9); the statue which Absalom had erected in order that it should preserve the memory of his name (2 Sam. xviii, 18). The same significance for the fostering of historical memory is found in Israel in the arrangement to transmit from generation to generation the passover tradition (Exod. xiii, 8-10, etc.), or to sing over and over again certain songs (Deut. xxxi, 21; 2 Sam. i, 18). The actual vividness of the historical consciousness of the Israelites is established by the

following series of facts: First, many elements of the culture of Israel are traced to sources outside of Israel. This is the case with the courts of justice which Moses established on the recommendation of Jethro (Exod. xviii, 19), and with the greater part of the work in the building of Solomon's temple (1 Kings vii, 13). Not even the national pride has suppressed these remembrances. Again, there are mentioned many stages and gradations of the internal development of Israel. To begin with a very external matter, the zeal with which the change in geographical names has been noted is worthy of mention, as, for example, in the words, "Bela (the same is Zoar)" (Gen. xiv, 2b), etc. One may bear in mind also the definition of old measures and weights (Exod. xvi, 36; xxx, 13, etc.), the explanation of old names of months (1 Kings vi, 1, etc.), the mention of the change of the name *seer* to *prophet* (1 Sam. ix, 9), and the notice of the origin of a remarkable popular custom (xxx, 15). There are, moreover, many passages in which instances of religious aberration and subsequent reformation are recorded (1 Sam. xi, 1, sq., etc.; 2 Kings xviii, 4; xxiii, 5). Furthermore, it is to be noticed that the ancient historians of Israel did not in their characterization of the most prominent men of their nation conceal their faults which historical tradition ascribed to them. In the story of Abraham it is related that he requested of his wife that she call herself his sister (Gen. xii, 13), while formerly she had been simply his half-sister (xx, 12). The attacks of skepticism also by which a Moses and an Aaron paid tribute to their humanity have not been concealed (Num. xx, 10, f., 24; xxvii, 14; Deut. xxxii, 57; Psa. cvi, 32, f.). These ancient historians have further honored truth in that they have mentioned the adultery of David (2 Sam. xii, 1, sq.; 1 Kings xv, 5) and the false tolerance of Solomon (1 Kings xi, 6). Neither is the picture of King Hezekiah, who could be so highly praised (2 Kings xviii, 3), entirely one of light. The religious ethical strenuousness of Israel has not omitted its own shadow (xx, 17). Furthermore, in explanation of the eclectic narrative of the chroni-

cler in which, for example, the story of David's adultery is missing, the following is to be noted: The later Judaism established the notable custom according to which passages of the Old Testament in which deeds objectionable on moral grounds are mentioned were either not translated or not read at all in the services of the synagogue (Tract, Sopherim ix, 9-11). The women and the minors who participated in the worship were to be protected against ethical and moral offenses. This practice of the Jews may be used in explanation of the method followed by the chronicler. The older historical books in which the adultery of David is narrated were not destroyed, and later writings also contain several sharp utterances against Solomon (Sir. xlvii, 19, etc.; Pr. Sol. ii, 15-18, etc.).

In order to avoid every appearance of a weakness of the eyes or color blindness, modern biblical criticism must in its operations carefully observe all material which lies before it. And what can this material be? It can be, in the first place, that which in the critical analysis of a literary work is designated the common basis of the writings which, because of certain differences, are to be distinguished from each other within this work. Who could not independently and without hesitation, for instance, point out this in detail in reference to the Pentateuch? Nevertheless, I will explain a single instance more carefully. For this purpose let us consider the story of the exodus of Israel from Egypt. Here one source (the Elohist) relates the following: Pharaoh pursued Israel with all his chariots, among which were six hundred chosen ones. Then God commanded Moses: "Lift up thy rod, stretch forth thy hand over the sea, and divide it that the children of Israel may pass over dry-shod." Thereupon the angel of the Lord which went before the camp of Israel removed and went behind them, and the children of Israel under his protection passed over dry-shod (Exod. xiv, 7, 9aβ, 16, 19a, 22a). Another narrator expresses himself thus: The pillar of the cloud went from before their face and stood behind them, and in this manner came between Israel and the Egyp-

tians so that the two armies could not approach each other during the night. At the same time Jahwe dried up the sea during the night by means of a strong east wind. While it was yet night both armies passed over. Toward morning Jahwe, with the pillar of fire, discomfited the Egyptians, and at the same time blocked the wheels of their chariots so that they turned and fled in consternation, while the sea returned and buried them beneath its waves. (So the Jahwist, Exod. xiv, 5, f., 9a*a*, 10ab*a*, etc.) A third version reads: From Succoth the Israelites journeyed to Etham, and according to the will of Jahwe were to turn from there to Pihahiroth on the Red Sea. Thither Pharaoh pursued them, but Israel cried unto Jahwe, and upon his command Moses stretched out his hand over the sea and the waters parted. The Egyptians followed after Israel to the middle of the sea. Moses again stretched forth his hand. Then the waters of the sea returned and covered the Egyptians. (So the source E. P., that is, the Esoteric-priestly Pentateuch source, as I have suggested designating it in my *Introduction to the Old Testament,* Exod. xiii, 20; xiv, 1-4; viii, 9aβb, 10bβ, 15, 17, f., etc.) Certainly we here discover gradations such as easily develop in the handing down of old recollections; but there are in these narratives also many elements of agreement. And which are the more important, the elements which the narratives have in common or their differences? It is self-evident that the fundamental elements which are common to all narratives must be recognized as the more important. So, for instance, the great fundamental points in the accounts of the battle of Waterloo remain the more important, while the differences of these accounts fall into the background. That the people of Israel at this time were brought through the Red Sea by the miraculous intervention of Providence remains the kernel without which the shell with its variations in color and corrugations could not even have developed. This should not have been forgotten by H. Winckler, the critic who thinks that Israel never came out of Egypt at all, but only migrated from Musran, a district in the eastern part of the Sinai pen-

insula. This hypothesis is fully elucidated in my booklet *Fuenf Neue Arabische Landschaftsnamen im Alten Testament* (1901), p. 20, f. Another side of a critically divided work which in positive worth rises above every separate part of the same are those portions which like exquisitely carved pillars and corner stones stand out in its structure. Who would not at once call to mind the songs and poetical sentences such as the verses of scorn about the city of Heshbon which has been burned to ashes (Num. xxi, 27-30); the beautiful song of the well, "Spring up, O well!" (verse 17, sq.;) the signal words, "Arise thou, O Jehovah!" etc. (x, 35); the benediction of Aaron (vi, 24-26); the song of triumph (Exod. xv, 1, sq.)? With perfect right one immediately thinks of these parts, for that which has been said above has now been brought more fully to light through the comparative study of the literatures; these *poems,* namely, are the older portions of the national literature. A ray of this light also falls upon portions of the Pentateuch, such as the blessing of Jacob (Gen. xlix, 3-27), and farther back to the war song of Lamech (iv, 23, sq.). And still how easily it may happen that these and other kernels of gold do not receive their full valuation when we estimate the documentary evidences of the Pentateuch! The age of the Jahwistic Pentateuch document, which by most critics is considered to be the oldest—though I think wrongly so (comp. my *Introduction*, p. 205)—is placed between the years 850-625 (Cornill) without continually and with emphasis adding, "Apart from the age of the foundations upon which was built this Jahwistic formulation of recollections of ancient Israel."

Yet, in a critically divided work there is, aside from its separate documents and foundations, something positive, and that is the work itself. This would still be the case even if the process of scholarly division should succeed in discovering all the separate parts and layers of the literary monument in question so that not even a remnant should remain undivided. Even then there would still be about this literary production that positive element which we call its

structure, its organizing idea, its pervading spirit. This side of a literary work, however, attains to a still greater importance when it is not possible to thus completely subdivide it into separate parts and layers—that is, when there still remains an indivisible remnant. Even the principal negative product of modern biblical criticism possesses something positive which is not to be overlooked. It has, for instance, been compelled to put on record the fact that the Pentateuch is not an absolute unit but rather comprises different conceptions of the same gem of ancient recollections. But in this very fact a spirit of conservatism is met with which constitutes an important element in estimating the historical worth of the oldest Hebrew records. The facts which become evident from the analysis of these records are as follows: Israel desired to preserve all there was of the precious heritage of its recollections, even though a sporadic disharmony of statements should thereby come about. The case of the old traditions in Israel was similar to that which we find among the Egyptians and elsewhere in antiquity. For "in the valley of the Nile the attempt was not made to put into the text-book form the native religion, ruling out that which contradicted the principal doctrines, nor to unify these. Rather was all that the ancestors had believed faithfully preserved with all which later generations had added" (Alfred Wiedemann, *Die Todten und ihre Reiche im Glauben der alten Aegypter,* 1900, p. 9). Further, it is remarked in one place by Herodotus, "I am obliged to narrate that which is the common tradition, but to believe it I am in no wise compelled" (vii, 152, Εγὼ ὀφείλω λέγειν τὰ λεγόμενα κτλ). The similar sentence of Lucian is to be noted: "I will announce them (the popular traditions concerning the goddess, that is, the 'Assyrian Juno') in their entirety, but do not myself accept them as true" (*De Dea Syra,* p. 11). The same custom of combining new traditions with old is still found in the later Jewish books of law; for Schulchan Arukh writes against libation wine and mentions the religion of Baal-peor, or that of Mercury, as if it still existed (G. Marx-Dalman,

Judisches Fremdenrecht, 1886, p. 23). And what a precious fruit has, in addition, grown out of this tendency to conserve the whole of this old material! If, for instance, the contents of the Pentateuch were in itself entirely harmonious, the inference might easily be made that the whole had been evolved from the thought of a single intellect, or at least of one system. But, as it is, the Pentateuch witnesses to the fact that it has *not been skillfully made,* but has *grown* in the medium of a progressive history of the kingdom of God, the glowing and splendid reflection of an historical fact. Of a truth, here are a considerable number of elements which the modern criticism of the Old Testament has been in the habit of overlooking. Let this criticism guard itself at least in the future against such attacks of color blindness!

3. But there are also infirmities which encroach upon the health of modern Bible criticism in the psychological realm, and this third class of infirmities may strangely enough be designated by the one expression, "credulity." For I think I am able to show that Old Testament criticism has frequently relied upon very uncertain arguments. I will naturally illustrate my statement with reference to the two operations of criticism which have recently been most conspicuous:

(1) The first of these two operations consists in the attempt to criticise Old Testament writings by means of their style. Duhm in his *Handkommentar* to the book of Isaiah (second edition 1902), for example, denies that Isaiah is the author of x, 12, and remarks: "This verse is certainly composed by the compiler of the book. The grammatical prodigy 'The fruit of the pride of the heart of the king of Assyria' fits very properly in grammars as an example of possible constructions, but does not fit into a fluent prophetical address. The introduction והיה, *wehaja,* also is a familiar expression with text interpolators." To begin with the last point, the utterances ii, 2-4, and iii, 24, also begin with *wehaja* (and it shall come to pass), and still Duhm does not deny that Isaiah is the author of these. Furthermore, Duhm's

ridicule of the chain of words "the fruit of the pride of the heart of the king of Assyria" is cheap and unwarranted, for four genitives dependent one upon the other occur not unfrequently in Hebrew, as may be seen from the examples in my *Syntax,* § 274, a. Isaiah himself wrote, "Woe to the crown of the pride of the drunkards of Ephraim!" And even Duhm has neither called this group of genitives a prodigy nor denied its Isaianic authorship. Consequently the group of genitives in x, 12, is in itself no ground for doubting that Isaiah wrote this passage also. See further my pamphlet *Neueste Prinzipien der alttestamentlichen Kritik* (1902), pp. 13-19.

(2) The second operation in which according to my judgment modern biblical criticism trusts largely to arguments not well founded consists in the attempt to criticise the Old Testament on the basis of its meter. The proofs for this judgment I purpose taking from two very recent works on the book of Jeremiah. Jeremiah, like Amos (i, 3 to ii, 3) and other prophets, preached against non-Israelitish states also, as enemies of the kingdom of God. This was fully recognized by Giesebrecht in his thorough *Handkommentar* on Jeremiah (1894). He remarks specifically that Jeremiah has the consciousness of being a prophet to the Gentiles, he himself stating the fact in several passages (i, 5, 10; xxv, 15, ff.; xviii, 7, ff.), and adds that in xxxvi, 2, we possess from the hand of Baruch, or at least from a good source, a report of the fact that the first book of prophecies of Jeremiah which King Jehoiakim had cut in pieces and cast into the fire contained prophecies against "all heathen" (p. 228). Giesebrecht, to be sure, in direct opposition to Schwally, who declares xxv, ff., as not genuine, subtracts somewhat from the present length of the passage xxv, 15, ff., and considers only verses 15-24 to have been written by Jeremiah; but that is less essential. In Duhm's short *Handkommentar* (1901), p. 1, f., on the contrary, we read that Jeremiah, even in passages which can be ascribed to him with certainty, never poses as the man to whom Jahwe has given authority over

nations and kingdoms. Duhm then adds this: "Jeremiah's biographer, Baruch, it is true, tells in one place of a prophetical message which Jeremiah had to deliver to representatives of the petty neighboring states which had come to Jerusalem (xxvii, 1, ff.); but Baruch everywhere represents Jeremiah as a plain Israelitish prophet whose activity and aims nowhere extend beyond the home land, and who concerns himself about other peoples even less than, for example, an Amos or an Isaiah." Duhm therefore ventures the following judgment: "Only in the eyes of later laymen has the modest priest's son of Anathoth who weeps night and day over the ruin of his nation grown to that gigantic personage who destroys and builds up again peoples and kingdoms." As one principal originator of this false estimation of Jeremiah, Duhm points to the author of the vision xxv, 15, ff. For this reason Duhm denies the authenticity of the whole of the first chapter. Again he ridicules the announcement, at once startling and comforting, which Jeremiah received in the potter's house (xviii, 1-12) as an introduction unworthy of the prophet. He further characterizes the vision of the wine cup of wrath (xxv, 15, ff.) as a representation below the *niveau* of Jeremiah and "possibly written during the reign of the Ptolemies" (p. 206). Finally he considers the words "and against all nations" (xxxvi, 2) to be an "uncalled-for interpolation." How has this new and penetrating judgment been established? In part by special remarks on the separate passages just cited, and in part by general argument. Let us consider both of these in order. In xxxvi, 2, Duhm strikes out the prepositional object "and against all nations" as not genuine, and argues that according to verse 3 there is expected from Judah, only, fruit of the prophecies which have been written down and read to the people. But this subsequent emphasis placed on Judah is quite natural because the prophetical addresses were to be read to the people of Judah. This does not, however, hinder a (smaller) part of these addresses being intended for others also, since the people of Judah could draw lessons from such prophetical addresses

as well. Concerning xxv, 15-26 his judgment is that "the power of presentation of the author is not adequate to the conception. Had the latter been fully expressed, as it should have been, the passage would then be worthy of a Jeremiah." How perfectly Duhm knows what is worthy of a Jeremiah! I, for my part, am not able to aspire to such a security of judgment concerning the style of the separate prophets, but consider style to be a far too ethereal thing to be made a safe standard of literary criticism. But the principal foundation for the assertion that Jeremiah did not prophesy concerning all nations is found in the following words of Duhm: "Jeremiah, himself, in those passages *which may with certainty be ascribed to him* never pretends to be the man to whom Jahwe has given authority over the nations." But how has Duhm determined the passages *which may with certainty be ascribed to Jeremiah?* He will have it understood that "the meter of Jeremiah's poems is everywhere the same: four-lined strophes with alternately three and two up-beats" (p. xii). These few words contain a sum of new opinions which we cannot avoid examining separately.

One frequently reads in these days that the Old Testament prophets recited poetry, and quite a number of recent commentaries on the Old Testament are already discussing the meter and strophes of Israel's prophets. But the repetition of a statement does not establish its truth, and I am compelled to combat the correctness of the statement above cited. The very first chapter of the book of Isaiah appears to me to contain a proof to the contrary. The announcement of the prophet begins with the words: *"Baním giddálti we-romámti-wehém paseaú bí sór jadá bealaw wachamor ebus gonéhu, jis raél lo jadá ammí ló hithbonén."* Surely these words are rhythmical to a high degree. But an orator as well as a poet may and should aspire to such symmetry of language. Cicero did so, as the first three lines of his first oration prove. They are: *"Qouusque tandem abustere, Catilina, patientia nostra? Quamdiu etiam furor iste tuus nos eludet? Quem ad finem sese effrenata iactabit audacia?"* Hence the three lines, Isa.

i, 1b, 2ab, may likewise have been spoken by an orator. They do not establish the identity of prophet and poet. Other sentences from this same first chapter of Isaiah positively forbid such identification. We read, for example, in verse 7b: "Your country—strangers devour it (that is, its fruit) in your presence." For other grounds for rejecting the identification of Old Testament prophets and poets see my *Stilistik, Rhetorik, Poetik komparativisch in Bezug die Bibel dargestellt* (1900), p. 304, ff. Is it permissible, then, to deny the authorship of these passages because of their meter?

Duhm has made extensive use of this method in Jeremiah. He affirms positively that to this prophet belong only such passages as consist of "four-lined strophes with alternately three and two up-beats." *But how has this conclusion been reached?* In the first place, Duhm ascribes i, 5-13, to the author of xxv, 16, ff., who (according to Duhm) has "broadened the horizon of the modest priest's son from Anathoth" and directed his attention to the fate of the nations. Of course Duhm has not succeeded in silencing the question how anyone would dare to put into the mouth of Jeremiah a fictitious account of his own call. But let it be so. At all events, the "Poems of Jeremiah," according to Duhm, do not begin until the second chapter. But according to Duhm's opinion (once more) they are very soon interrupted again; for "that beginning with ii, 4-13, a new and entirely separate passage begins is evident from the new beginning, the change in style, and the absence of the meter elsewhere employed by Jeremiah." But are these three arguments convincing? No. For in the first place it is an evident fact that the later prophets multiply references to the divine impulse controlling them. Examples in point are to be found in my *Stilistik*, etc., p. 174, in connection with Old Testament history of Pleonasm. In the next place, as proof of the "change in style" which it is claimed occurs in ii, 4-13, Duhm cites especially the expression "house of Jacob," which he characterizes as "a favorite expression with later writers." But this expression occurs in Isa. ii, 6, and viii, 17, and the Isaianic

authorship of neither of these passages is disputed by Duhm in his *Handkommentar* to the book of Isaiah. Finally, when Duhm urges the "absence of the usual meter" against the genuineness of ii, 4-13, it remains to be proved that Jeremiah delivered his prophetic utterances only in "four-lined strophes with alternately three and two up-beats." Even Cornill in his *Die metrischen Stuecke des Buches Jeremia* (1901), p. viii, concludes that "for Jeremiah the likeness of the separate stichoi was not a fundamental law of his meter;" and recognizes in ii, 4-13, a genuine portion of Jeremiah's message. But Cornill on his part thinks that "the octastich was the fundamental metrical form with Jeremiah" (p. ix), although he admits (p. xii) that in xx, 17, two tristichs occur in succession. Hence any opinion concerning the structure of the stanza in Jeremiah may be regarded as *not* certain. At all events, neither Duhm's opinion nor Cornill's was known to the interpolators, who, according to them, have busied themselves with the book of Jeremiah. The credulous consideration of the "meter and strophe-structure" of the Hebrew prophets is thus a new fountain of life for the criticism of the prophetical writings of the Old Testament. But no criticism hampered by foreign elements and eccentricities or afflicted with color blindness and credulity can be called sound. And for this reason biblical criticism will be able to fulfill its office with true success only when the blood which courses through its veins is healthy, and when with a clear vision it proves *all* sides of a literature under consideration, intent at the same time upon criticising itself.

Ed. König

Art. III.—FREDERICK WILLIAM ROBERTSON.

Just fifty years ago last August, Frederick William Robertson died in the thirty-eighth year of his age. Out of the last six years of his life came a series of sermons which multitudes have read with the absorbing interest of romance, and of which Principal Fairbairn says, "No body of sermons preached in the nineteenth century has had the same reformative power." The fullness of the strength of this rare preacher was spent in these few years. Prior to August, 1847, when he became rector of Trinity Church, Brighton, his history is interesting only because of what he was subsequent to that date. The record of his early life and education does not distinguish him from the multitude of other bright boys who have sincerely struggled to find their place in the world. His brief curacy in Winchester was not marked by anything unusual to give the slightest hint of what he was destined to become. His biographer says that his sermons there contain all the characteristic doctrines against which he afterward so deliberately protested at Brighton. They were startlingly inferior, overloaded with minute analysis of dogmas, and weakened by the conventionalities of university theology. His career at Cheltenham, his second pastorate, was somewhat better; but, notwithstanding an evident development of intellectual strength, nothing appears there to foretell the giant spirit which was soon to startle the world with a trumpet blast, which the best minds of our generation believe sounded the voice of God, the reverberations of which are rumbling like a retiring thunderstorm along the edges of our century. In 1846 he left Cheltenham, broken in health, sick at heart, pronouncing his whole ministry a failure, with passionately morbid views of life, tormented with doubts, yet with a deep feeling that there was somewhere a satisfying truth which would fill his being if only in some way he could get his eyes open. A few months later he returned a new man, speaking with no stammering of mere surmise, nor the

dull monotony of recitation, but with strength of conviction, and clearness of statement, and magnetism of genuine life, that made him the foremost preacher of his century. Professor Hewett, of Cornell University, quotes approvingly an eminent bishop, whom he does not name: "Robertson was the greatest spiritual force of the nineteenth century in England." Dr. Edward Paxton Hood says, "No preacher has so touched the heart of the thoughtful, earnest classes of our day; and I am greatly mistaken if the published Life be not the noblest of them all." We are all familiar with Dean Stanley's opinion that he was superior to Newman and Arnold. Phillips Brooks delighted to acknowledge the immeasurable influence of Robertson on his character and ministry. W. S. Rainsford in his story in *The Outlook* tells of how when passing through the gravest ordeal of his life, when all others failed him, even Bishop Brooks telling him, "You must fight it out yourself," Robertson came to him with saving helpfulness. There are thousands in the ministry of all denominations who are ready to gratefully testify that his sincerity, his passionate devotion to duty, his unquestioning loyalty to the intuition of a pure heart as the only safe rule of morality, and the wealth of his sermons have gone like iron of another's soul into their very blood. His sermons have been translated into French and German, and have been read with the same avidity on the Continent as in England and America. It is almost incredible that six brief years of pastoral work could produce results so profound and so world-wide. It was certainly divine.

It is not our purpose in this article to repeat the familiar biography of this unusual man; much less to attempt a criticism of his sermons, which still charm the noblest minds and are accepted as models by nearly every phase of religious thought. But now that the cloud of intense passion and personal hostility which, fifty years ago, veiled this luminary is lifted, we propose to seek the secret of his stupendous influence through all these years. Whether we have found it or not, we are confident that we have the key of the door which

opens into the chamber where the secret lies. It is certainly not to be found in favoring environment. Outside of Brighton and a few personal friends his name commanded no recognition. Trinity Chapel was a small and unpretentious edifice which compared poorly with some of the second-rate Dissenting churches in the same town, and was attended chiefly by the poor. He had the backing of no party, but in his thought-life stood almost alone and far removed from the sympathy of his brethren. He never was an author. A single sermon and a few of his lectures had been hastily prepared for the press; and these he regarded as ephemeral, and none of them elicited very marked consideration. He rarely wrote a sermon, and those we have were mostly compiled from notes prepared by himself or taken by his admirers as they were spoken from the pulpit. They were printed for the personal gratification of those who loved him, and none were more surprised than they when they saw this handful of corn shaking like Lebanon. Nor do we believe that his singular intellectual intensity will explain his wonderful popularity. There were many giants in the British pulpit in those days—Stanley, Kingsley, Maurice, Martineau, Liddon, Newman, Archer Butler, Pusey, Keble, and many others, intellectual Goliaths with helmets of brass and coats of mail and carrying spears with staffs like a weaver's beam. In point of scholarship the young man of Brighton could hardly measure with the stalwarts of his time. In saying this we have no intention of depreciating his intellectual strength. In mental acuteness he had few peers. His power of analysis was charmingly simple because thoroughly logical and natural. Combined with this was a dominating synthetical element which brought diverse and even contradictory facts into a complete and consistent whole. His insight, which discerned essential truth incrusted in doubtful accretions, was all but preternatural. The feature of his literary style was its severe and curt simplicity, which sometimes seemed altogether too frail to carry the many thoughts with which he loaded it. He had a horror of what we call style,

and instinctively shirked it. The consequence was his speech became the thinnest possible body of his thought, quivering with its life, iridescent with its colors, and throwing out thought-fragrance like the breath of the rose. His speech was almost disincarnated thought, and that gave to it the resonance of poetry. Its beauty was unlike Guthrie's, which was overloaded with paint from his palette, or that of Ruskin, which flashed like precious stones cut and polished by the lapidary. His was the outburst of life, which came like the voices and colors of nature. His simple speech rolls on with rhythmic movement like the rise and fall of the ocean's breast or the swing of the forest. In the same sense that Gautier pronounced Lamartine to be the greatest musician of poetry, we can say that Robertson was the greatest musician of sermons.

The secret of his power was spiritual rather than intellectual. He met and interpreted a widely felt religious want of his time. When he entered the ministry the religious life of the English Church was restless, tossing upon the billows of uncertainty. A dead traditionalism would not satisfy hearts that craved life. Ecclesiastical ceremonies that once were the bloom of a living faith had become fixed mounds to suppress it. Theological dogmas were more matters for prolonged and often acrid discussion than things to be realized in experience. The spirituality that was ardently cultivated was that of inward mood, lyrical and feverish, rather than that of active beneficence. True men felt the unreality of it all and were groping "O'er moor and fen, o'er crag and torrent, till the night is gone." Newman's "Lead, kindly Light" was begotten of that period, and accurately expresses it. Many, like him, went over to Rome to rest in an authoritative faith which had the backing of the centuries. Others sought refuge in Trinitarianism, which, notwithstanding its chill, did not, at least, require a soul to be untrue in professing a faith that was confessedly unreal. Others renounced all faith in deadening dogma and plunged headlong into infidelity. Still others sought to make religion real by arti-

ficially awakened emotions, which stimulated without making one a whit better. The religious life of the great multitude was expressed in the word "groping." Into that condition Robertson came like a prophet of God, the voice of one crying in the wilderness. His preparation for his supreme work was a severe one. But right gloriously did he meet it; and this made his life, which in all its outward events was very commonplace, as fascinating as that of heroic knighthood. Only, the chivalry, the courage, the conflict, the victory, the prancing steeds, the glittering armor, and the tossing plumes were all within. His was the story of a soul.

He began his ministry as an Evangelical, and sought the unfolding of his divine life along the lines of thought peculiar to that school, and by the most devoted use of its methods. He preached the orthodox doctrines. He sought inward holiness by fastings, sacraments, and abstention from worldly things. He gave himself to devotion, meditation, secret prayer, and alms. It is a wonder that he did not become a Fénelon or a Fletcher. If he had continued ten years longer on that line the Anglican Church would have produced another Mystic whom we would have catalogued among the saints. But there were two things that prevented it: First, the results did not verify his faith. After all his effort things did not come to pass. Wisdom was not justified of her children. Whether it was literally so or not, he at least felt that it was all a failure both in his inner life and in his ministry. The people did not become holy. They were the same erring, striving people as those who were not so orthodox. Some of the most evangelical ones were selfish, sordid, mean; while some who were the farthest removed from the so-called true faith were the most refined, generous, manly. All this produced grave doubt as to the truth of the teachings which he had believed lay at the foundation of character. There was, however, one thing that prevented the utter collapse of his faith, and that was an exceptional case in which all he believed ought to be actually occurred. A single perfect flower proves the genuineness of the plant and is an assurance of the

possibility of the same in all. Then occurred a second thing that completed his revolt. That single exception proved to be no exception at all. What he took for the perfect flower was artificial, fastened on with wire to the orthodox stem. That discovery was to him a blow, like the pounding of a hammer on a faith already honeycombed. It was of that period that he speaks in that memorable paragraph which will probably take its place among the classics of English speech, as it certainly is the true cry of many a suffering soul:

> It is an awful moment when the soul begins to find that the props on which it has blindly rested so long are, many of them, rotten, and begins to suspect them all; when it begins to feel the nothingness of many of the traditionary opinions which have been received with implicit confidence, and in that horrible insecurity begins also to doubt whether there be anything to believe at all. It is an awful hour—let him who has passed through it say how awful—when this life has lost its meaning, and seems shriveled into a span; when the grave appears to be the end of all, human goodness nothing but a name, and the sky above this universe a dead expanse, black with the void from which God himself has disappeared. In that fearful loneliness of spirit, when those who should have been his friends and counselors only frown upon his misgivings, and profanely bid him stifle doubts which, for aught he knows, may arise from the fountain of truth itself; to extinguish, as a glare from hell, that which, for aught he knows, may be light from heaven, and everything seems wrapped in hideous uncertainty, I know but one way in which a man may come forth from his agony scathless; it is by holding fast to those things which are certain still—the grand, simple landmarks of morality. In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God and no future state, yet even then it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he who—when all is drear and cheerless within and without, when his teachers terrify him, and his friends shrink from him—has obstinately clung to moral good. Thrice blessed, because *his* night shall pass into clear, bright day.

There were doubtless other things that contributed to Robertson's change—such as the disappointment of the ambition of his life to be a soldier; such as the violent discussions in the English Church, known as the Tractarian, in which he

saw great souls making awful sacrifices for what they took to be the truth, but which he saw was error; such as the effort he made to find the way of escape along the crags of German metaphysics and rational theologies. But, looking at his career in the perspective of fifty years, we are confident that the two things we have named account for the change. Apparently sudden, it was like the rusting of the wires of the cage, slow in its process but quick in its consummation. The moment came when the wires separated, and the imprisoned bird soared aloft. It was not a catastrophe, but a liberation. We must distinguish, however, the thing from which he was delivered. He was not delivered from the truths expressed in the orthodox symbols. In spite of his repugnance to evangelicalism, he was actually to the very last essentially evangelical. He had no affinity for the sacerdotal party of the Church, and failed to do its partisans simple justice. Who can read his sermons on sin, repentance, faith, the new creature, pardon and purity, and doubt that he had both a theoretical and experimental knowledge of these fundamental doctrines of the school which he repudiated. What he was delivered from was the slavery of lifeless forms, both of dogma and conduct. We here put emphasis on the word "slavery." It is not deliverance for a thinking man to break away from all dogma, any more than it is deliverance for the aeronaut to break the basket away from the balloon. A creedless faith is a thoughtless faith. We must have a "form of sound words" to make truth real to our own minds as to others. We may possibly be able to conceive of the spiritual life without any intellectual form, just as we may conceive of the material universe reduced back to those infinitesimal molecules out of which the scientist says it originally sprang. But what sort of a universe is that where all is "without form and void"? It is doubtful whether we know a thing well until we think it; just as we do not know the colors of the sunlight until it impinges on some object. So he makes a serious mistake who thinks to free his spiritual life by casting off all dogmas. He rather starves it. While dogmas do not create

life, they certainly feed and manifest it. We have only to contrast the vacillating imbecility of those who do not know what they believe, with the stalwarts who are prepared with "a reason for the hope that is in them," to see how essential a form of belief is for the noblest character. But to make any one form in which the life of the Church has expressed itself in one age the only one in which all life must be cast in every age is to say that because one rose grew into a certain shape and color all roses must do so; and that if so-called roses do not do so they are not roses at all, but hypocrites and degenerates, and must go to the hell of roses; is to make that one rose a slavish form. Robertson tried to realize life by forcing his mind into the rigid forms of thought which his Church party had accepted, but found that he was crushing it. That from which he revolted was not the truth, but the slavery of a dead and deadening form. This was true so far as it related to dogmas and ascetic practices. He did not exhibit the same vehemence in his relation to the liturgy of the Church in which he died, for the reason that he never had come into its bondage. He was heartily a low-churchman. It is thought by some that if he had lived longer he would by the force of his own logic have been driven from the Church altogether. The same argument by which he cast off the cords of the Tractarian party represented by Newman and Pusey would have loosed him from the simpler ritual, and ultimately he, like his biographer, Stopford A. Brooke, would have gone clean over into the Unitarian Church. But we are confident that he would not have left the Church which accepted the ritual not as an essential form but only as a beautiful, historic, and natural expression of the soul's devotion; nor would he who had such a clear view of the Saviour's person and character, and such a passionate love for him, ever have gone into a communion which could not cry, "My Lord and my God."

If all that Robertson had gained were release from stereotyped forms of thought and their narcotic effects, that alone would have differentiated him from the great multitude of

religious teachers of his time; but it would not have made him the new light in the world that he afterward became. You do not set the wick aflame by simply lifting the snuffer from the candle. The heart is not illumined by mere negatives. Only men of positive convictions can get the ear of the world. With the moldy trappings cast off, Robertson set himself to searching for positive principles as for hid treasures. It is not to his discredit that he did not find them all. No finite mind can search out the all of infinite truth. But the few principles he got were vital, and when spoken in his sermons and illustrated in his life swept like a breath from the eternal hills. To the present generation they are as familiar as the lessons of our childhood; but we should not forget that it is to Robertson more than to any other man of the century we owe their distinct definition and illustration. He himself has summarized them thus:

> First, the establishment of positive truth, instead of the negative destruction of error. Secondly, that truth is made up of two opposite propositions, and not found in a *via media* between the two. Thirdly, that spiritual truth is discerned by the spirit, instead of intellectually in propositions; and, therefore, truth should be taught suggestively, not dogmatically. Fourthly, that belief in the human character of Christ's humanity must be antecedent to belief in his divine origin. Fifthly, that Christianity, as its teachers should, works from the inward to the outward, and not *vice versa*. Sixthly, the soul of goodness in things evil.

As we have intimated, the system is not complete. And in its practical application the preacher is dangerously near two perils. He will himself reduce the principles to set forms in order to make them definite and so create a dogma of his own, or he will vaporize them into hopeless vagueness. Robertson himself understood this well, and in one of his letters says:

> My system, no doubt, is vague; but it saves me from dogmatism, for I know that my mode of expressing the truth so eliminated is just as much a form as the mode of Romanism, evangelicalism, or atheism, and may become just as bigoted and narrow; only I am quite saved, I believe, from gazing upon anything but the invisible and the eternal as reality. Meanwhile I try to feel with all, not as a latitudinarian, but so far as all or any hold, even formally and

bigotedly, truth. And I feel that to them, in that stage, *that* form may be necessary. It also keeps me humble; for I feel how almost impossible it is for a human mind to gaze on realities, essences, truths, except in the concrete—just as oxygen can only be seen in combination with iron, for instance, when it becomes rust; with sulphur, when it becomes sulphuric acid, etc., etc.

The peril of vagueness is escaped by carrying the fifth principle to its ultimate results. The spring of the divine life is within, but its streams must flow without. Religion cannot remain a subjective state: its very life requires that it project itself into objective fact. Robertson states this with singular strength in his sermon on "The Kingdom of Truth," from which we quote a brief paragraph:

It is perilous, again, to separate thinking rightly from acting rightly. He is already half false who speculates on truth and does not do it. Truth is given, not to be contemplated, but to be done. Life is an action—not a thought. And the penalty paid by him who speculates on truth is that by degrees the very truth he holds becomes to him a falsehood.

There is no truthfulness, therefore, except in the witness borne to God by doing his will—to live the truths we hold, or else they will be no truths at all.

Robertson, in accord with this principle, gave himself with might and main to the betterment of his fellows. His efforts for the uplift of the laboring classes were not made for any political or socialistic purposes, but purely from the motive of the Gospel. For this reason, he refused to become the advocate of any party, and even parted company with such men as Maurice and others, who by other methods were seeking the same end. To little minds the constantly new setting which this method will give to the old truths will seem to be heresy. It was thus that they accused Robertson; as though a truth becomes a lie when uttered in other than the old-time speech. The fact is that the fresh interpretation which brought with it saving power to the modern conscience only demonstrated its eternal signification. It is refreshing to hear this great soul, when attacked and tormented by those who were supposed to be set for the defense of the truth; when charged with infidelity because he had said that he

often saw more genuine truth in some men's "I do not believe" than in others' "I do believe;" when his heart was actually breaking in the dreadful loneliness to which his spiritual superiority had brought him; when he was really dying, a martyr—we say that it is refreshing to hear this voice speaking from out of this painful isolation:

I could not tell you too strongly my own deep and deepening conviction that the truths which I teach are true. Every year they shed fresh light on one another, and seem to stretch into immensity. They explain to me life, God, and the Bible; and I am certain that what fresh light I shall receive will be an expansion and not a contradiction of what I have. As for the words in which I try to make others see what I see, they indeed are poor and bewildered enough. But there is no bewilderment in my mind, though much that is incomplete. The principles are rooted in human nature, God, and the being of things, and I find them at the root of every page in Scripture. The *principles* cannot be reversed. They are not opinions nor theories, but convictions: part of my being, of my habits of thought and life, coloring everything, "the fountain light of all my day, the master light of all my seeing." These are the truths for which men go to the stake, and relinquish, joyfully, friends, sympathy, good name, worldly prospects. They do not depend upon the accuracy of an intellectual process, but upon the verdict of all the highest powers of soul. But if I am asked to surrender *convictions*, I cannot do it for any reward, nor for fear of any loss; these depend upon all I know of God; they are the things seen in the noonday light of my soul; and I cannot pretend to submit my judgment in such things to wiser men or better men. It would be mock humility. I might just as readily, at their bidding, say that green is scarlet. It may be so; but if it be, my whole vision is deranged by which I have walked and lived, and by which this world is beautiful. To say that I am ready for any martyrdom in the defense of my *convictions*, and that I cannot affect to have doubts or misgivings about them, is only to say that they *are* convictions.

The question is asked, Is Robertson's influence to continue? We believe that this rare life will never wholly disappear from the consideration of thoughtful men; his portrait will never fade altogether from our memory. But he was the prophet of a day. Like John the Baptist, whom in many respects he resembled, and who found his ablest interpreter in him, Robertson only prepared the way for a larger ministry. We have with great carefulness been asking scores of our younger ministers and intelligent laymen whether

they were familiar with him who so wonderfully stirred us in our youth; and if not, who are they who are most powerfully influencing their ministry? With rare exceptions none acknowledge any great obligation to Robertson. The reason of this is to be found in the fact that a new ministry has arisen. Our hero must decrease while another increases. With almost unbroken unanimity, the men who have replied to our inquiries have named Phillips Brooks as the man whose great healthful nature and broad Christian culture and wide spiritual vision have captivated their hearts and given them their model. A goodly number have added to this name that of Harnack. It is a significant fact that both these men came up into the sweet atmosphere of this twentieth century Christianity from out of the intellectual restlessness of the last half of the nineteenth. Brooks openly declares that the man who prepared the way for him was Robertson. Harnack is giving to the restless men of his country Robertson's sermons, which the professor himself edits; and we think that we can discover without his express testimony that the Englishman's spirit stirs profoundly in that of the German. And what is true in these conspicuous personalities is true also of a great multitude. The pulpit of our day has learned immensely from the pulpit of Brighton, and has reflected its light till it fills the age. Robertson's principles, so startlingly new in his day, are the familiar thought of ours. Thus his work lives on, as the iron in the blood, not easily detected yet surely there. Only the Infinite One can trace the wideness of his influence on the spiritual life of the world.

A. H. Tuttle.

Art. IV.—THE ARGUMENT FROM MATHEMATICAL ORDER.

Each step of exploration and discovery which man has made during the recent matchless century of scientific progress has brought him face to face with fresh revelations of mathematical data, involved in every province of physics, chemistry, art, and manufacture with which he has had to deal. Back of all material phenomena he finds rhythmical, arithmetical, or geometrical relations, significant numbers, numerical ratios, and manifold quantitative arrangements imbedded in the very heart of the system of things in the midst of which he is placed. Matter, force, law, atoms, and chemical combinations, suns, satellites, and stellar systems, all are weighed, measured, and balanced with an exactness and a precision which transcend all the delicate tests and instruments which inventive genius has devised. Every science and every art and all manner of investigation only serve to introduce the inquirer into new realms where definite units, magnitudes, quantities, calculations with logarithms, geometrical and trigonometrical problems, and other vast and intricate mathematical elements abound. To the thoughtful student, indeed, pondering this phase of the world into which he has been born, the universe appears a vast school of mathematical science, in which he finds, back of all that he sees, hears, discovers, infers, or feels, a boundless array of symmetrical, orderly, and commensurable phenomena. While this truth has been now and then emphasized by writers on natural theology, yet it has not been recently amplified and illustrated with the adequacy and elaboration which its importance demands; and our aim in this paper is to furnish fresh illustrations and additional data bearing upon the argument which irresistibly concludes from the presence of mathematical order everywhere in the universe the existence and administration of a Being from whom these manifestations of a definite and calculated system are constantly arising.

When once the facts come before an intelligent and candid man, when he considers that the elements of the mathematical sciences are discoveries and not inventions, and that they are integral components of all material phenomena; when he confronts numbers, geometrical relations and figures, definite numerical adjustments and unchangeable proportions, fixed in almost every realm of human knowledge—can he resist the conviction that these all have their source in an infinite Mathematical Mind?

Perhaps a citation or two may serve to introduce this principle aptly to our attention. Professor B. P. Bowne, in his latest work, *Theism,* writing on the orderly, systematic, and rational structure of the world, says:

> The numerical exactness of natural processes illustrates the wonder of this adjustment. The heavens are crystallized mathematics. All the laws of force are numerical. The interchange of energy and chemical combination are equally so. Crystals are solid geometry. Many organized products show similar mathematical laws. Indeed, the claim is often made that science never reaches its final form until it becomes mathematical.

Rev. Dr. W. N. Clarke, in his notable work, *An Outline of Christian Theology,* pages 106, 107, suggests:

> We are able to trace and formulate the laws of universal motion; and to discern the principles of mathematics that run through the universe. . . . The laws of geometry are normal to the human mind; how significant then the fact that these laws have been followed in the construction of the universe, so that if we give to the constructive Mind the name of God we shall say with Aristotle [or Plato] that God geometrizes.

This reference to the Greek philosophers may remind us that the habit of discerning the elements of mathematical order in the universe is not a modern one; it has simply come in our day to have universal application by virtue of the amazing extension in all directions of material discovery. Twenty-five hundred years ago Pythagoras declared that "All things are number—number is the essence of everything. . . . The world is through all its departments a living arithmetic in its development, a realized geometry in its repose." A century and a half later Plato discerned the truth that the laws

of the physical universe are resolvable into numerical relations, and that they may be expressed by the formulæ of mathematics. In his *Timæus* he sets forth by a variety of considerations his sense of the harmony and symmetry which are visible on every hand, and traces them to an All-wise Source. In his discussion he anticipates by happy guesses some of the discoveries of our own day in regard to the laws of geometry as embodied in crystals, and the principle that the laws of nature generally are susceptible of mathematical statement. And in all the ages since his day the hints which he gave and the facts which he laid stress upon have helped to call attention to the truth now under consideration, while they also suggest a chief reason why he inscribed over the door of the academy where he taught his disciples in Athens the well-known motto, "Let None But Geometricians Enter Here."

Astronomy a Starting Point.

In this task of indicating the principle, now familiar to all students, that all material phenomena are conditioned by laws which are susceptible of mathematical expression, it makes but little difference where we begin—the field which illustrates the truth is everywhere. Possibly the science of astronomy, as one of the most obvious, will afford a good starting point. Here it requires but little thought to discern the fact that the distances, weights, motions, mutual attractions, and all other relations that can be indicated are subject to mathematical laws. We cannot attempt to describe the moon, for instance—to take the heavenly body which is nearest to us—without using terms which denote distance, magnitude, weight, orbit, and motion—all of them mathematical conceptions. We have no other phraseology in which to describe the satellite except that which tells us that she is 240,000 miles distant from the earth, that she weighs about one eightieth as much as our globe, and that her diameter is 2,163 miles. Thus our first step into the universe of space through which we are whirling brings us face to face with the mathematical data which interpenetrate all the phenomena

with which we attempt to deal. When we ascertain what sort of a path the moon makes in her journey round the earth, again we are forced to use the terms of mathematics to describe it as an ellipse, and when we inquire concerning the mysterious force which binds our globe to her satellite, and the planets to their central sun, again it is forced upon us that about all we know concerning this force of gravitation is that it acts and reacts according to certain laws which can be stated only in formulæ peculiar to the world of numbers, the force varying directly as the mass of the two bodies especially concerned, and indirectly as the square of the distance between them. This law, we find as we proceed further with our investigations, is invariable; it applies to a ball tossed in the air by a boy at his play, and to spindling suns and whirling planets and vast solar systems. The brain grows dizzy at the thought of the delicate adjustment and the harmonious poise of this vast array of at least a hundred million worlds, scattered through space, the magnitudes and orbits and distances of most of them far transcending the utmost range of our instruments and our calculations, and all of them obeying this fixed mathematical law; and is further amazed at the sight of the astronomer applying in his celestial measurements as a yardstick the diameter of the earth's orbit round the sun—one hundred and eighty-four million miles—and using in his surveying in the far-off spaces the same formulæ, trigonometrical rules, and calculations as those which the engineer employs in determining the size and shape of a lot of land on the earth's surface.

Thus on our own earth, and in all other worlds visible to us, we find ourselves in a mathematical realm, where numbers, quantities, and measurable forces incessantly swarm about us. Nor may any man fairly evade the issues in the case by alleging that the mind simply projects its own conceptions of distances, magnitudes, and areas into the visible universe. Viewed ideally and as the result of thought, many of these data are conceptions by which we strive to realize the distant spheres of the universe, but in truth we first trace and

light upon these mathematical forms and facts in the worlds and spaces about us. They are discoveries, not projections of the intellect; they exist and we find them. The question then arises and will not down, What theory will account for the existence of these vast and intricate numerical problems and data interwoven into the very nature of things in all directions? Back of these phenomena must there not be a Mathematician?

Definite Numbers in Chemistry.

Turning now from astronomy to chemistry, we find in this latter science a field of knowledge wonderfully illustrating the principle we are studying. John Dalton, an English physicist and chemist, just a century ago, made a discovery which revolutionized the sciences to which he was devoted, namely, the atomic theory, a formulation of the fact that substances unite in chemical compounds in definite and invariable proportions; and that when two elements unite with each other to form different compounds there is still a uniformity in the plan of their combinations, and the proportions of the one to the other are fixed and simple. What we call common salt is a familiar illustration of the first part of this law of definite chemical proportions. It is made of two substances, as every schoolboy is supposed to know, 23 parts by weight of sodium, and 35 by weight of chlorine—no more, no less. These two elements cannot be made to combine in any other proportion. Run an electric current through them, heat them, violently agitate them together, use all possible means—they will not join to form the new substance except according to the fixed and definite ratio indicated above. Nature says to the chemist, "You may form a chemical combination of these two bodies if you join them exactly in the fixed quantities which are ordained in regard to their union; otherwise you have no power over them." The second part of the rule above cited is clear and simple—that which pertains to multiple proportions—a law applicable to cases where there are two or more combinations between any two elements. Take, for instance, the five compounds which are possible be-

tween the gases, oxygen and nitrogen. The first compound, the protoxide of nitrogen, is made up of two volumes of hydrogen and one volume of oxygen, or eight parts by weight of oxygen to fourteen parts of nitrogen. In the second compound the same quantity of nitrogen is joined with double the weight of oxygen, and the result is called the dioxide or deutoxide of nitrogen. A third combination uses 24 parts of oxygen to the same weight of nitrogen, and so on till the fifth combination, nitric acid, which is made of 40 parts by weight of oxygen and 14 parts of nitrogen. Using the chemical nomenclature according to which in these two cases the first letters of the substances stand for the substances themselves, we have N_2O, N_2O_2, N_2O_3, N_2O_4, and N_2O_5 as representing the five combinations. Thousands of experiments have been made to form other combinations, or to change the proportions, but in vain. In these definite and multiple proportions, in which the quantity of oxygen increases in the proportion of 1, 2, 3, 4, and 5, and in these proportions alone, will the two substances unite in chemical combinations. Here are definite parts of these two elements, set aside by weight in the administration of nature, the proportions fixed with an exactitude hardly to be matched by any of our scales or measuring apparatus, just as really as if from behind the veil which hides the operation of the invisible world unseen hands had assorted the components of the new compounds and thrust them before us for our experimentation!

These are but single instances of the chemical changes which take place everywhere in nature. Every compound obeys this law of definite proportions; no exceptions are found anywhere! So much by weight of one element and so much of another, and no more, will combine, the exact number—usually a very simple one—which represents the chemical equivalent having been ascertained by long processes of chemical experimentation. The administration of the world, therefore, as herein revealed is one which weighs things in the most accurate of scales, which measures them out with exact and easily apprehensible proportions, which assorts

things into new combinations after invariable rules which can in all cases be stated in simple mathematical terms.

Chemical Ratios Clear and Simple.

The simplicity of the ratios which we find in many sciences is a phase of the case which deserves recognition and emphasis just here. Were these ratios involved, and hard to determine —like the number 3.14159265, which in geometrical calculations approximately represents the ratio of the circumference of a circle to its diameter, a relationship which cannot be determined with absolute accuracy—the argument might not be clear. But we find few instances in chemistry, for example, in which the numbers are complicated. In this science we find the chemical equivalents, representing the proportions by weight in which one element will combine with another, to be in most cases whole numbers. When fractions appear in the table of equivalents it is probably because imperfect processes of reaction have thus far failed to secure the exact numerical atomic weight of the substance in question. By a comparison of the tables of equivalents in use twenty-five years ago with those employed to-day we have found at least twenty instances where substances which were represented then by fractional numbers are now indicated by whole numbers. The atomic weight of the following elements, for instance, will show how simple the relationship between them is, hydrogen being taken as unity, and the others cited being exact multiples of this element: Aluminum, 27; calcium, 40; carbon, 12; copper, 63; gold, 196; iodine, 126; lithium, 7; nitrogen, 14; oxygen, 16; potassium, 39; sodium, 23; sulphur, 32. Now, can anyone even glance at this list without being irresistibly impelled to the conclusion that these definite and simple proportions represent a systematic plan, and embody a divine ideal of order and number which must have had its roots in Mind? Who can believe that the atoms of these various elements simply "happen" under the operation of chance, or of "law" unconnected with intelligence, to combine in every instance after this orderly and simple manner? We find in President Thomas Hill's sug-

gestive little volume, *Geometry and Faith,* a comment upon this phase of the argument which is apt and reverent:

> Increasing knowledge of the physical world, in our nineteenth century, brings us increasing proof that God, who planned heaven and earth, was acquainted with numbers; made all things in number, weight, and measure; and adopted the smaller numbers, either out of preference for them, or in condescension to the minds of his children, whom he has placed here for their preparatory education.

Can any man of discernment and candor confront these facts cited from the realm of chemistry and in good faith try to account for them by any other theory than that which posits back of these mathematical and chemical data, with their invariable and definite laws of combination, an All-wise and Directing Mathematical Mind, the infinite Source of these countless transformations which go on in our bodies, in the air and the earth and the sea, and in the chemist's laboratory, day and night?

The Realm of Physics.

The science of physics, as well as that of chemistry, abounds with embodiments of this principle. Indeed, if one takes up a text-book of physics and turns its pages casually he will find them full of tables of figures, abstruse problems, intricate calculations, and many kinds of mathematical formulæ, which suggest the science which forms the background and foundation of the researches and experiments contained in the volume. Under these circumstances it would be time wasted to cite many individual instances of the rule in question. But take one or two. When water is vaporized by heat into steam, for example, there is an expansion of an extraordinary sort; one cubic foot of water becomes 1,728 cubic feet of steam. This proportion is invariable, and this fact is one of the ultimate facts for which no reason can be given; it is simply so. This is one of the fixed and unalterable ratios settled in the laboratory of nature. In like manner the freezing and boiling points of water are subject to certain laws which are mathematically stated, while the processes of crystallization, diffusion of gases, the laws of optics, the measurements of heat and heat-units, and all the problems

which deal with mechanics may be stated—often need to be stated—and worked out by the aid of algebraic calculations and the processes of the differential or integral calculus. All these phenomena are set and fixed in mathematical molds, and we have to use numbers and abstruse methods of calculation in order to deal with them.

The simple thing which we call a wave affords a good example of the truth now before us. The ordinary observer, without devoting much thought to the case, perhaps would fancy that it cannot be difficult of comprehension. He throws a pebble into the lake and watches the effect as seen in the disturbed water surface; or he notes the incoming waves on the seashore, or out on the ocean studies the billowy rise and fall of the waters—he cannot discern much in all this to baffle the mind of an inquirer. Yet when he turns to books on physics, and begins to inquire into the phenomena of waves—waves of water, light, and sound—he finds himself in the midst of pages of geometrical diagrams, algebraic formulæ, equations, involved calculations, sines, cosines, and Greek letter symbols, to such an extent that he is literally baffled unless he has had training in mathematical operations. And it must be kept in mind in this connection that man does not create these numerical and geometrical problems which we have been indicating; he discovers them in the very warp and woof of things; they pervade the whole cosmos, and so intricate is their permeation that after man has used the methods of the calculus, the help of the calculating machine and tables of logarithms, and has constructed all his diagrams and equations he is still aware that the mathematical processes and elements of the physical universe in their manifoldness and vastness lie in unfathomed mysteries far beyond his ken. Like Newton, he confesses that he is but a child who has gathered a few pebbles on the beach; the vast mathematical ocean still spreads before him waiting to be explored!

Mathematical Elements in the Arts.

It may be pertinent to indicate, furthermore, that all the arts have their background, their substratum, their essential

features, interpenetrated with numerical ratios and processes. Nature says to the student at the very outset of his ambition to become an adept in any one of the arts: "First learn to decipher; master arithmetic, algebra, and geometry, or your progress will amount to but little. No key will admit you into the recesses of these artistic realms except the one which is put into your trained hand by mathematical science."

The world of music gives us a good starting point. The diatonic scale, for instance, with its five tones and two half tones, is a fixed, and we might say eternal and ruling, element in musical composition. In a world of chance there might have been scores, hundreds, or thousands of primary musical sounds; in a world of mathematical order there are but seven. These have not been evolved or developed, but simply discovered, brought out and organized into melody and harmony. Each one of these is dependent for its production upon an exact number of vibrations, a number that is absolutely fixed. No composer, no musical instrument, no process of the musical art, has been able to change these fundamental numerical relations, which form a part of the system of things in which we move. The term *octave,* one of the first words learned by a student in music, conveys a suggestion of the fact that the basal facts and factors of this art are numerical, while in the advanced realms of the science in question—in the construction of organs, for instance, and in perfecting all manner of stringed instruments—there are subtle laws which have to be explored and in part mastered by means of analytical geometry and the difficult processes of the calculus. And as the musician pushes his researches farther and farther back into the mysteries of things, as he presses his way on into the deeper depths of his art, he finds increasing need of the higher branches of mathematics for the solution of the problems which baffle him. The very network and substance of music he discovers to be of the nature of mathematics.*

* "The theistic argument from the universal presence of those spirit notes called overtones, or partials, which are the most wonderful and potent things in music, will bear repeating. It is this: A system of tone relations in nature so wonderfully adapted to spiritual expression and impression cannot be conceived of as a mere bl-

It would be tiresome to trace these numerical ratios and relationships and data through other arts. In drawing and painting the laws of perspective, on which correct representations depend, are purely geometrical; the numerical relations of wave lengths fix the various colors and their harmonies; and even in poetry the rhythm leads us into the world where we count. The very word "Numbers," which is a synonym of the science and realm into which we have come in our researches, and amid the mazes of which we have been wandering, is used to denote the world of poetical composition: Milton speaks of "harmonious numbers" and Congreve of "magic numbers," and Pope tells us that while yet a child he "lisped in numbers, for the numbers came." The same truth is obvious from the two uses of the term "metrical," one denoting some relation to the world of meter, the realm of verse; and the other having to do with the modern system of weights and measures. It may come, therefore, with new force to some minds, this fact that even in that realm of beauty, fancy, and imagination where the poet abides whose "ear is open to discern stirrings of angel wings," and to whom in his rapt moments "angel whispers come from mute and common things"—even here we walk in a world where mathematical law extends its sovereign sway.

The Universe has a Mathematical Framework.

It would be easy to cite examples from other sciences indicating that the law of symmetry and of numerical ratio runs through them also; indeed, it is not an unfair or unjustifiable generalization to say that these mathematical principles are literally "world-embracing and universe-girdling." But before we gather up the final impressions of these facts and ask concerning their significance and their originating Cause it may be of service to suggest that the facts and methods in question are not affected at all by the current theories of evo-

product of an unintelligent, unmusical, non-altruistic evolutionary tendency. Their vibratory laws compel the use of the higher mathesis to unravel their endless permutations, and require a mathematical Mind as their source. Yet, more than this, their adaptation to the expression and generation of spiritual states points directly to a spiritual origin. Infinite in theoretic extent, they open a door into the infinite." —John Harrington Edwards, *God and Music*, p. 92.

lutionary science. The data before us are valid for our purposes, and for all purposes, whether the theories of Darwin and Spencer as to evolution be true or false. The processes of evolution, however long and however far they may have extended, have not evolved the laws and principles which we have been discussing. When the first particle of matter began to come within the range of a second particle the two were bound together by the same law of gravitation, doubtless, which is now in vogue on earth and in the sky to-day. When the first molecule of hydrogen united in primordial time with the first molecule of oxygen to form the pristine drop of water, the two elements united in the ratio of two parts by weight of hydrogen to sixteen parts of oxygen, a phraseology which irresistibly reminds us of the claim made by the leading advocate of the white metal in recent financial discussions, that "the natural and necessary ratio between silver and gold is sixteen to one"! Whatever may be true in the monetary realm, it cannot be questioned that the law of definite proportions was in effect in chemical combinations from the beginning, whenever that was. The properties of the circle, the ellipse, the cone, and the triangle have not been gradually evolved; we have simply found out, by long processes of experiment, what has always been involved in them. The same predication may be made concerning the other numerical ratios and mathematical elements which we have been studying. These numbers, laws of symmetry, and geometrical ideals are now discerned to be the framework, plan, and basis for the entire system of the material universe. The architect, the navigator, the surveyor, and the astronomer, in their calculations, diagrams, equations, and constructions, have simply discovered, borrowed, and applied the very relations, proportions, and mathematical conceptions "which dwelt from all eternity in the divine Omniscience and were crystallized by his fiat in worlds, suns, and systems." When, therefore, we find these numerical ratios and ideals forming the very vertebral plan and outline of the universe, what can we do but take up the reverent and grateful words of the astronomer who said, "O

God, I think thy thoughts after thee"? Do not these mathematical data compel us as rational beings to recognize in and through and behind all these phenomena the Being and administration and wisdom of the Supreme Architect?

Theistic Trend of These Data.

Professor A. P. Peabody, in his *Christianity the Religion of Nature*, in the chapter on "The Providence of God in Human Art," showing that all the arts are bounden and conditioned by principles which are algebraic, geometrical, or otherwise numerical, says:

> But the mathematical science in which art has its birth is literally a portion of the Divine Mind. So far as we are cognizant of it, God gives us glimpses of the plan of the universe, permits us to handle the compasses with which he meted out the earth and spread forth the heavens, enables us to see precisely as he sees. Here, then, is the highest dignity of art. It is the embodiment of absolute truth, the circumscription in material forms of universal and eternal laws, the transcript by human hands of the thoughts of God.

In just accord with this utterance is the conclusion of Dr. W. N. Clarke, in his book once before cited, *An Outline of Christian Theology:* "The assumption of a rational order in the universe is one of the necessities of thought, and this assumption implies a rational Mind in the universe." If we are sincere and fair in our researches we are shut up in the case under consideration to this assumption, forced to this conclusion. Can anyone for a moment fancy that these exact systems of weights, measurements, and apportionments, extending through all space and operating in all worlds, could be any other than the product of Mind? If there be a man anywhere who can with candor face these data and then imagine unintelligent atoms concoursing together through the ages in definite and rhythmical combinations without any superintending Intelligence behind them, and by their fortuitous collocations producing countless harmonies and vast mathematical problems, motions, and reactions whose intricate recesses baffle and yet invite the utmost researches of human genius—to such a man there can be no more fitting word spoken than that which Henry Rogers utters* when he

* *Reason and Faith, and Other Miscellanies*, p. 371.

shows what the skeptic *must* believe in believing the Christian religion to be false: "Surely of him who can receive all these paradoxes—and they form but a small part of what might be mentioned—we may say, 'O infidel, great is thy faith!'"

Accordant with that citation is the aphorism with which Lord Bacon opens his famous essay on Atheism: "I had rather believe all the fables in the [Golden] Legend, and the Talmud, and the Alcoran, than that this universal frame is without a Mind." Chiming in with Bacon's testimony is Sir Isaac Newton's devout utterance of adoration, with which he closes his *Principia,* whose composition in 1685-86 made those years "memorable in the history of natural science." He ends this most extraordinary of all mathematical productions with an expression of his creed, as gathered from his researches in the physical universe:

> This admirably beautiful structure of sun, planets, and comets could not have originated except in the wisdom and sovereignty of an intelligent and powerful Being. He rules all things, not as the soul of the world, but as the Lord of all. . . . The whole diversity of created things in regard to places and times could have its origin only in the ideas and the will of a necessarily existing Being.

A simple illustration may bring all that we have written to a focus. I chance to go into a room and find there on a blackboard a diagram illustrating the salient characteristics of an ellipse; and another, demonstrating the familiar geometrical truth that the square described on the hypotenuse of a right-angled triangle is equivalent to the sum of the squares described on the other two sides; and a table holding wooden cubes, cones, cylinders, and globes; and the wall of the place covered with a long and intricate problem which turns out on inspection to be the calculation of an eclipse of the sun, giving the year and month and day and all other elements in the case. Unless I am an idiot or a savage I recognize my environment. This is the study and workshop of a mathematician: these are his tools and problems!

In like manner I turn my eye in one direction and then another in the world, and through the universe. I find symmetry, harmonies, ratios, definite numbers, specific appor-

tionments by weight and measure, and countless mathematical data and relationships everywhere, the sciences and arts all testifying that these elements are fundamental in their structure and operation. No matter how far I explore, or how great my powers of mathematical insight and calculation may be, I find myself everywhere outrun and baffled by these data, which, notwithstanding the increasing skill of human genius in grappling with them, still transcend all human grasp. Ellipses, cycloidal curves, parabolas, and hyperbolas, with their extraordinary functions, definite numbers, and all manner of harmonious combinations, face me everywhere, written in the sky, outlining the courses of sun and comet, interpenetrating all branches of science, and challenging recognition and rewarding inquiry at every turn! How can we describe the folly of the man who remains blind to the conclusion, borne in upon the soul of the inquirer from all this vast array of data, that there is behind these mathematical phenomena a Creative and Infinite Being from whom they have come; and that man has been endowed with faculties wherewith to explore these data, and to recognize in them so many clear and countless manifestations of the wisdom and power of the Supreme Architect and Mathematician! With the mathematical universe before me I see new meaning in the testimony of the Epistle to the Hebrews, "He that built all things is God;" I understand better than ever the adoring word of the psalmist,

> The heavens declare the glory of God,
> And the firmament showeth his handiwork;

and I am moved to cry with Joachim Neander,

> Ah, my God, what wonders lie
> Hid in thine infinity!
> Stamp upon my inmost heart
> What I am, and what Thou art.

Jesse Bowman Young

Art. V.—THE ENGLISH WESLEYANISM OF TO-DAY.

Wesleyan Methodism has found itself. In the days of Wesley it was but a "Connexion" of evangelistic and spiritual "societies." His purpose and the purpose of Fletcher, his "designated successor," was to make "a Church within the Church" of England. Wesley seems not to have understood that the very steps he himself had taken meant inevitable separation from the Church whose doctrine he held, whose liturgy he loved, whose discipline he approved, and whose rules he endeavored to obey. When his death had bereaved the societies of their leader and inspiration, formal independence was followed by a half-century of steady growth in numbers, but of uncertain development in Church life. Several schisms occurred, nearly all for ecclesiastical rather than doctrinal reasons, and all looking to a larger liberty than the parent body was willing to allow. But despite the warnings against priestliness given by these protests and departures, the attitude of the Wesleyan Church to the Church of England, even within the last fifty years, has been one not merely of kindliness, but of subordination. This assumption of the posture (to use one of Mr. Price Hughes's biting phrases) of a poor relation of the Established Church has perhaps ended in our day. It is eighty-five years since the Conference permitted its preachers to be called "Reverend;" it is only twelve years since the Conference formally approved of the general use of the term "The Wesleyan Methodist Church."

The political complexion of the Church has been changing from Conservative to Liberal. Standing between the Established Church and the Dissenting bodies—Baptist, Congregational, and the like—it has been slowly moving from the side of the Episcopal to the fuller fellowship of the Free Churches. Nonconformity within its own borders has become positive Dissent. The older and conservative leaders have died or are fast losing their predominant influence. They were not for the Free Church Federation, but providence and politics have

welded it firm. They were not for the Forward Movement, but it has become the very life of to-day. They are not for the reunion of the half-dozen Methodist denominations, but Mr. Perks is cheered to the echo as he advocates it. They are not against the Education Bill, but the rising tide of revolt against that muddled and mischievous measure sweeps over them. They are not for Disestablishment, but the aggressive spirits feel that the battle has been joined which can issue only in this. Younger men are coming to the fore—more liberal and more vigorous—men under fifty, like Collier and Wiseman and Lidgett and Chadwick and Wakerley and Barber and Findlay and Jackson—men with the new blood and new fire of a new time. Their great leader, Hugh Price Hughes—the greatest Methodist since John Wesley—is gone; but they, with help from a few older but progressive men, are making a new Church.

That bitter enemy of Dissent, the London *Daily Telegraph*, asserts that Nonconformity is a steadily declining influence in the land, but the facts do not appear to bear out the assertion. Principal Fairbairn, in addressing Mr. Balfour on the Education Bill, claimed that half the Christians of Great Britain were now to be found in the Free Churches, and it is believed that his claim was none too large. The Church of England, it may be admitted, has revived and gained since the middle of the nineteenth century. Whether this revival is due to its awakening to the social as well as the ecclesiastical and doctrinal problems of the time, as is said; or whether it depends upon the growth of ritualism; or whether, as is most likely, it is due to a new-kindled devotion in the hearts of the clergy, need not be determined. This, however, is sure, that the gain it has made has not been to any considerable extent at the expense of Methodism. Wesleyanism is no declining force. Its mission has been in part fulfilled by permeating old forms of faith with new life and power, but to-day, as never before, standing as an independent and legitimate Church, it holds a place of honor, and faces a vast work which is being bravely, wisely, enthusiastically attacked.

Among the Free Churches, the Wesleyan Methodist is easily first in numbers and in influence. The conspicuous preachers and scholars of Congregationalism and Presbyterianism may be thankfully remembered, but, when all is said, the oldest of the Methodist bodies is second, though a far-distant second, to the Church of England. The aristocracy it does not touch to any appreciable extent, but its hymns, its evangelism, its energy, its democracy, have, to quote an outsider, "made it a rival in the affections of the middle and lower classes" of the Established Church itself.

In its present condition some points of comparison or contrast with the Methodist Episcopal Church naturally suggest themselves. Any attempt at criticism of defects might be ungracious, but a few commendable characteristics of English Wesleyanism may be chosen for notice and comment.

1. Its Forms of Worship.—The genius of Methodism has never been wholly favorable to the maintenance of churchly forms. For Methodism is Protestantism carried out logically—the doctrine of a present God with whom personal communion is possible to all. Its teaching of the priesthood of all believers has meant on the one side catholicity, and on the other freedom in worship. It is doubtless true, as Bishop Vincent has stated, that there is in America a growing class of liturgy-loving Methodists who, with nothing of sacerdotalism in their thought, love order and beauty in public worship, and crave a more frequent employment of the rituals hallowed by age and association. But actually the use of ritual forms has extended little beyond the occasions of state, and has not affected the common Sunday services. The Order of Public Worship, even as revised by the General Conference of 1896, is devoid of the richness of forms for united prayer. The Joint Commission of the Churches North and South has apparently made no provision for this need. What is held good for the stately ceremonials of reception into Church membership, ordination to the ministry, and the Lord's Supper, for baptism and marriage and burial, is held unprofitable for the congregation in its ordinary worship.

Now, the liturgy which John Wesley loved, and which he prepared for the American Methodists, was not his master after the Methodist movement was fairly under way, but he counted it an admirable servant. He refused to be confined to ritual forms of prayer, but by no means discarded them. In his younger days, when visiting the Oxford prison, March 27, 1738, he and another prayed with a condemned man, "first in several forms of prayer, and then in such words as were given us in that hour;" and on April 1 he writes: "Being at Mr. Fox's society, my heart was so full that I could not confine myself to the forms of prayer which we were accustomed to use there. Neither do I purpose to be confined to them any more; but to pray indifferently, with a form or without, as I may find suitable to particular occasions." When recommending a prayer book for America in 1784, in his old age, he writes: "I believe there is no liturgy in the world, either in ancient or modern language, which breathes more of solid, scriptural, rational piety than the Common Prayer of the Church of England."

These forms have never totally vanished from the Wesleyan Church. An Order for Morning Prayer is provided, as well as the occasional services, and the reading of the appointed Scripture lessons is urged where the full ritual is not carried out. It is frankly recognized that this form is not adapted to all congregations, by reason of their previous training or character and surroundings. The prayer book is out of place, for example, in a mission. And to-day possibly not more than one in ten of the Wesleyan congregations use the Order for Morning Prayer, which is the same as that of the Church of England. The service for the Public Recognition of New Members, a full and dignified form, may or may not be read, as the minister thinks wise.

Many have come to believe that in the recoil from sacerdotalism the life of the Church may be impoverished by the loss or the neglect of its ritual. The Wesleyan Methodist Guild of Divine Service has been organized, not to seek absolute uniformity by the enforced use of the ritual, but for "the

promotion of (1) greater interest and reverence in all things connected with divine worship; (2) a fuller and more intelligent participation in prayer and praise by the people." Its leaders believe with Bishop Goodsell, that a ritual is a "safeguard against carelessness and irreverence in public prayer;" that many who are both cultivated and devout find pleasure and profit in its employment; and that if Methodism is to be catholic and inclusive, to minister to the rich and the poor, the educated and the unlettered, the mystical and the practical, there is place for both ritualistic and spontaneous forms of prayer and praise in the stated worship of the people.

2. Its Democracy.—Whether applied to the social spirit or to the method of government, this term finds an application in Wesleyan Methodism. Not long ago the London *Spectator* printed this significant statement:

> Another most interesting point connected with the Wesleyan Church is the truly democratic spirit that pervades it. Wesleyans indulge very little in the cant of democracy, and make no parade of windy phrases about liberty and equality, but the true democratic spirit is there, and though no Church can altogether escape the charge of being a respecter of persons, no Church is, in truth, less open to the charge than that of John Wesley. The system of the society distinctly favors the recognition of spiritual gifts in the poorest and humblest, and the making use of those gifts in the service of God.

To say that there are no Methodist snobs—none who worship titles or who fail to be brotherly to the humblest—might be beyond the mark. Some social distinctions appear. Pew rents are still in force in many of the churches. Methodists of fortune or title or degree are sometimes unduly exalted. But that there is warm fraternity, a respect, and an increasing respect, for human nature above its endowments of learning or wealth or station, is not too much to say.

This spirit can be discerned in the organization and government of the Church. It is curious that in a monarchical country Methodism should, in its chief branch, have become more democratic than under our republican form of government. But so it is. There are no bishops, elected for life,

but a president, chosen year by year. The chairmen of districts, corresponding roughly to our presiding elders, are only pastors who have additional burdens of supervision placed upon them. The salaries of all the ministers are much more nearly on a level than with us. The financial attractions of one place over another are therefore wanting.

The democracy of English Methodism appears conspicuously in its method of appointing the preachers. Invitations from the churches to the preachers are officially encouraged, and (a three-year time limit still prevailing) arrangements are made in this manner for appointments three or four years ahead. These arrangements, with the unsettled cases, are considered previous to the Annual Conference by the Stationing Committee, composed exclusively of ministers, chosen by the ministers and laymen of the district synods. A first draft of appointments is made by the committee and presented to the Conference. After open discussion the draft is again considered by the committee, and is presented once more to the Conference for amendment and final action. The appointments, therefore, are in the hands of the Conference itself, in its pastoral session, that is, when composed of preachers only.

3. Its Connectionalism.—The principle of combination is at heart Christian. Business and politics were anticipated in their use of the idea of cooperation by the Church. And Methodism began not in an individual, but in a club.

The great social problem of the twentieth century seems to be how to obtain union without sacrificing individuality, as some forms of socialism, if not all, propose to sacrifice it. The Church that shall secure the benefits of combination without surrendering the initiative and independence of the individual church or person—this will best meet the conditions of the future. For this English Congregationalism is groping, in the efforts for union in which Dr. Parker was so deeply interested. In Methodism, while the tendency from the first has been to work from the monarchical plan with which it started to a pure democracy, yet there has been organization always, not a mere grouping of fragments.

English Methodists have found it easier to foster a connectional spirit than have we. There is with them but one Conference, the distances which separate them are slight, contact is more frequent, solidarity, therefore, more natural. It is not strange, then, that their administration should be more centralized. Their Children's Homes and orphanages, for example, are all under one management. Their four theological colleges make one Theological Institution, controlled by a single committee; and to these colleges the students, who are all accepted candidates for the ministry, are assigned by the Conference, Richmond receiving a special proportion of those entered for foreign work. There is a Connectional Fund to provide for traveling and moving expenses, and for unusual needs in case of death or other affliction; as well as a fund for necessitous local preachers throughout the connection. There is a Home Mission Committee, in close touch with the missionary operations in city and country, with army and navy and special evangelistic work. The English Twentieth Century Fund, unlike our own, was raised as a connectional fund, and grants to the various interests were made from the central treasury, as, indeed, was the case with the Centenary Fund of 1839 and the Thanksgiving Fund of 1878. It will thus be seen that there is coherence and united effort; that the connectionalism is not only official, but practical.

Nowhere is this more plain than in the circuit system, which we have unhappily lost. The tendency, to which we have yielded, to individualism in churches, the breaking up of fields of labor into separate stations, each with its own preacher, each responsible for itself alone, did affect the English Methodists also to some extent. The result of their experience was deliberately recorded in these words:

> The committee is convinced that the division of circuits into small areas, and especially the creation of solitary stations, has proved to be generally a mistake. In most cases the membership has decreased, the supply of suitable local preachers and other office bearers has fallen off, village causes have languished, and the loss of public spirit has made extension impossible.

A description which deserves the thoughtful consideration

of American Methodists! Taught by this experience, our English brethren are working in the direction of the combination even of existing circuits, where they are small and weak, into larger circuits or large country missions. "In union" they have found "strength." The result has been increase of vigor and success. And as to the circuit system itself—the joining of several preaching places into one appointment, served by several ministers, with the help of local preachers—its abandonment would be the loss of a right arm of power.

The "Church trust" of which Dr. Hillis dreams may or may not be an impossibility, but, at any rate, what should hinder the free union of neighboring churches of the same denomination to bear the burdens and to do the work? The English plan puts together strong and weak societies, and provides for a fellowship of people and of preachers which can be only a source of strength. The ministers on the same circuit come together weekly for counsel, and in large towns, where several circuits have been formed, a monthly gathering is held. The young preacher has the sage advice of his experienced brother; the elder is cheered by the enthusiasm of him who is just putting the armor on. Better use is secured of the varied talents of the ministry; better official boards can be organized from the larger constituency of laymen. Room is made for the profitable employment of the local preacher, fewer traveling preachers are needed, and thus the expense of ministerial support is reduced. The gifts of the abler preachers become available in the smaller churches by occasional rotation in preaching appointments, and the horizon of the people is broadened, while the sense of responsibility for the local spiritual work is increased. And is not the new voice or the new pulpit a blessing to both hearers and speaker? Let us not deny the growing effectiveness of a man really united to his congregation in affection, as he speaks week after week to his own people. But, on the other hand, let us remember that if we are to have and to keep an evangelistic ministry there must be less of the "stationed preacher," and

more of flexibility in our preaching plan. Wesley could not believe it "was ever the will of the Lord that any congregation should have one teacher only;" he did believe "that a frequent change of teachers is best. . . . No one whom I ever yet knew has all the talents which are needful for beginning, continuing, and perfecting the work of grace in a whole congregation." He went so far as to say, "Were I myself to preach one whole year in one place, I should preach both myself and most of my congregation asleep." Grant that this is an exaggerated view; still is there not here a great truth to which we, even under the altered conditions of to-day, but especially now that the time-limit has been removed, must give heed by so modifying our plan of ministerial supply that our ministry shall not lose its evangelistic efficiency, and our laity shall not be encouraged to turn over all religious work to the preacher?

4. Its Freedom in the Use of Methods.—It was nearly a generation ago that the English Methodists awoke to the fact that they were preaching to the righteous, and that great masses of the population were untouched by their own or any other Church. Fortunately, there were counselors wise enough to be ready for the adoption of new plans, some of these, doubtless, shocking to the delicate sensibilities of the Methodists that then were.

In the early stages of such a movement as the Methodist revival there is always fervor, freedom, disregard of mere convention. Enthusiasm sweeps away, if it does not utterly forget, all formal restraints. The new spirit creates for itself new methods. But when the first ardency has past, then comes the time which Wesley anticipated with fear, when respectability imposes its restrictions upon the newly rich, when zeal flags, and form and fashion unconsciously restrain the activity. Men boast, because they are not yet able to take themselves for granted. Their self-assertion is a mark of nervousness. They are eager to seem all that they are, because they are not certain that they are very much. They are afflicted with the awkwardness and the diffidence of youth.

When maturity is reached comes the ease of conscious power, the freedom of conscious station. Such people can afford to set, not follow, the fashion.

There is a period in the history of a religious movement when it is just becoming "respectable," when its adherents are not quite accustomed to their fine clothes and their fine churches, and are unable to take them as matters of course, but feel the restraint of them and dare not venture outside the conventional modes of worship and of work. Propriety becomes their idol. "Old-fashioned Methodism," said an English preacher, "meant letting yourself go;" new-fashioned Methodism is to mean the same thing. The English Methodists have come—are coming, let us say—into the third stage, the stage of ease, freedom, confidence, and effectiveness. They are still using the methods which time has approved. The prayer meeting on Sunday evening and on the week night, the love feast, the class meeting, with its quarterly visitation by the minister (on which much stress is laid), the regular preaching and visiting—these have not lost their place. But in addition they have given themselves with heartiness to new methods where the older failed. They have deaconesses, a Settlement in London, cyclist missions, and prison-gate work. Gospel cars reach neglected rural districts, leaving converts and chapel plans behind them. The regularly employed workers have been multiplied: London in the eight branches of its great mission has 22 ministers, 25 lay agents, and 70 "sisters" or deaconesses, a total of 117 to its 9,000 members. These modern Methodists have enlisted large numbers of volunteers in choirs and orchestras and bands, as ushers, welcoming committees, distributers of notices, inquiry-room workers. They have not abandoned the church and the chapel, but they have added the hall and the theater, where they meet on neutral ground those who will not come to ordinary houses of worship. They have meetings in tenements, factories, and lodging houses, in fields and on streets and public squares. They have established shelters and workyards, dispensaries and nurseries, employment bureaus, cafés

and food depots, loan and savings societies, bureaus for legal advice, Christmas-dinner and sick-benefit funds, work for boys, girls, men, mothers, cripples, drunkards. They have poured out money for these numberless enterprises, and have also first given themselves to the Lord in personal service.

Especially to be noted is the extended use of lay preachers. The call has gone out for more "thoroughly qualified candidates for the ministry," but also for "capable and sanctified men and women" who are to devote themselves to religious work without ordination to the ministry. If one of the distinguishing doctrines of Methodism, as Dr. Abel Stevens thought, is the priesthood of the people; if Bishop Simpson spoke truth when he said, "Methodism was from its beginning, and is in its nature, the uprising and development of lay influence;" if Susanna Wesley was wise when she warned her great son, in his first dealing with lay preaching, "Take care what you do. Thomas Maxfield is as truly called of God to preach the Gospel as ever you were;" if lay preaching is "the cavalry of Protestant Christendom," an agency "by which, more than by any other fact in its ministerial economy, [Methodism] has been sustained and extended in the world" —then American Methodism, established, as it was, by three lay preachers, may well reconsider its virtual abandonment of the services of its local preachers. The Methodist Episcopal Church has less local preachers than traveling preachers; the Wesleyan Methodist Church to its 2,200 ordained ministers in Great Britain has over 18,000 lay preachers. Of every ten sermons preached in English Methodism, probably seven are from these laymen.

> "The bricklayer lays his trowel by,
> And now builds mansions in the sky."

The cobbler, the weaver, the barber, the gardener, and the fisherman, detailed in the mocking lines of the old poem, still take the preaching of the Gospel upon them, as in the primitive days. And not only so, but men eminent in business and social circles, mayors of cities and members of Parliament, are glad to be enrolled in that army without whose

labors the achievements of recent, as of former, years would have been a hope rather than a reality.

5. *Its Evangelistic Spirit.*—The newer methods have been in part the outgrowth of the conditions which confronted the Church; they would have been impossible or vain without the new evangelistic spirit within the Church. From the beginning Christian history may be divided somewhat easily into periods; its spiritual life has moved by waves. Whether this progress by intermittent impulses be a part of the divine plan or a consequence of human weakness, it is a fact in the history of Christian conquest. The Wesleyan Church of England is now rejoicing in a new accession of spiritual life, evidencing itself in profound concern for the salvation of men. While this is nothing but a restoration of former fervor, it is an immense advance upon the conditions of a generation ago. Appeals are still being made, it is true, for more aggressiveness at home and for deeper interest in foreign missions. But the battle for this generation is already well won. Many of the foremost men of the denomination are in mission work; it has become almost fashionable now to be an evangelist. Again is the definition of Methodism vindicated which was phrased by the Rev. Samuel Chadwick, of Leeds—"the inwardness, immediateness, and intensity of religion." This revived evangelistic spirit is manifested in the famous city missions and on country circuits as well. Numbers of the best young men in the ministry are offering themselves for such service at home or abroad. What the Master came for, the servants seek to accomplish—"not to call the righteous, but sinners, to repentance."

It is rather generally agreed that the last few decades have been on this side of the Atlantic a time of depression in evangelistic effort. The Church has been busied with a reexamination of Christian doctrine. The Methodists, in particular, have been much taken up with questions of administration—the admission of women to the General Conference, the adoption of a constitution, the removal of the time-limit, the perfection of lay representation, the readjustment of the be-

nevolent societies and the publishing interests. It has been an era of organization and reorganization, of planning and building and gearing and belting. Is it not high time not to think less of the machinery but more of what the machinery is for? Do we not need to remind ourselves even to-day that the one object of all our equipment and our labor is the salvation of men—that every other thing is but a means, this only is an end? What the New York *Outlook* recently said will hardly be disparaged as the utterance of a hare-brained enthusiast, and may be taken to heart by sober-thinking men:

> There is, we are persuaded, a great need of a new revival of the spirit of what might be called either Wesleyanism or primitive Christianity. The churches of to-day are too much mere worshiping assemblies. They devote too large a proportion of their energies and their income to promoting the enjoyment of the Christian life by those who already possess it, and too little to imparting that Christian life to those who do not possess it. The cathedral-like church, the well-organized choir, the well-paid orator, all minister to the spiritual luxury and perhaps to the spiritual development of the elect and cultivated few. They do little to carry the message of life as heralds to the nonelect and the uncultivated. The Church needs to study afresh the methods, and still more the life, of the primitive missionaries, the Wesleyan itinerants, and the Puritan revivalists. We do not, indeed, urge the reemployment of their methods, but a revival of their spirit is the greatest need of the Church.

This spirit is the only guarantee of continuance and prosperity, the only safeguard of essential orthodoxy. There are cheering signs of its renewal among us. There is a new hunger for spiritual teaching (though it leads many to seek bread where only stones are given them); there is a new eagerness for Christian service. And it is this spirit, fostered by the men in our high places, directed by those who are sane and clear-sighted, that shall prove anew the divinity of our mission and give to us apostolic success.

Herbert Welch

Art. VI.—REASON AND FAITH IN RELIGION.

I once entered a country grocery to make a small purchase. A coterie of idlers sat or stood around the stove. One young man with bronzed and unshaven face, low brow, and dirty clothes sat on the counter with an odorous pipe in his mouth and a yellow-backed copy of one of Ingersoll's agnostic books in his hand. Being acquainted with him, I remarked about the literature he was reading and asked him if he ever read the great book which Ingersoll was fond of assailing. He replied in the affirmative. "Do you believe and obey it?" I asked. "Yes," he replied, "as far as it is reasonable. I believe in a man's thinking for himself." The idea of one with his education and mental powers thinking for himself and without guidance forming conclusions on one of the greatest problems was both ludicrous and pathetic. And yet he stated simply and accurately the position not only of unlearned rationalists like himself, but of the most learned and philosophical of rationalistic unbelievers. A few days later, happening to step into the same store, I met a rabid Universalist, who pounced upon me for an argument on miracles. He said he did not believe Christ ever turned water into wine. "Why not?" I inquired. "Because it is unreasonable; and mustn't one use his judgment in religion?" Here was the same subtle fallacy stated by an uneducated farmer as clearly and concisely as the most learned sophist could have done it. Huxley could not have said it better.

Since this position is held by so many, it behooves Christian thinkers to have definite ideas concerning the limits of reason and of faith in religion. The conclusions given in this article are not presented with the fancy that they are a new thing under the sun. But a restatement of old truths is often helpful. The rationalist (and this includes many who call themselves Christians) takes this position: Everything must be brought before the bar of private judgment for adjudication. Man has no other guide but his judgment. Hence every re-

ported miracle, doctrine, or moral precept is worthy of acceptance only as it *per se* meets the demands of each man's judgment. Hence the miraculous conception of Jesus, his resurrection, his ascension, the doctrine of eternal doom, *et al.*, are incredible. Faith in such things is credulity. The position of the Christian thinker—at least of the Protestant—is this: The judgment *is* the primal authority for the acceptance of these reported facts and doctrines. Evidence is the ground of true faith. Belief without evidence is superstition or credulity. But the value of evidence is a matter for the judgment to determine. The judgment, however, is not to be used to determine the reasonableness of miracles and doctrines as such. Its function is to consider the value of human testimony to them as alleged facts. The reliability of the witnesses being established by the scholarly judgment, faith accepts implicitly the message of these witnesses. In brief, the judgment of the rationalist is exercised with scientific evidence; that of the Christian with historical evidence.

Let us elaborate, from the believer's point of view, the true method and field for the exercise of reason in religion. What are the data to be judged? We have a collection of writings called the New Testament. In these writings strange and unusual things are told and taught. A man named Jesus was conceived by the Holy Ghost and born of the Virgin Mary. He grew to manhood and was baptized at the river Jordan. At his baptism a form as of a dove settled upon him, and a supernatural voice called him "my beloved Son." He turned water into wine on one occasion; he cured the blind with a touch, fed over five thousand people with five loaves and two fishes, and even raised the dead. He spoke such gracious words as never man spake—simply, yet grandly. He claimed to be the Son of God, who existed before Abraham. He said he came down from heaven. He was once transfigured. He died and the third day rose again and appeared many times to different people. Finally he visibly ascended. These are some of the alleged facts to be tested by the reason. The rationalistic method is to judge each separate item by scien-

tific and philosophic tests. The true field for the judgment is whether the records and their authors are reliable.

In solving the problem of the genuineness and authenticity of these writings several questions arise: 1. Are the records we have to-day accurate transcripts of the original records? 2. Do the original records reach back near enough to the events to be historical? 3. Were they written by their reputed authors, or at least by those who had unmistakable means of knowing the truth of their statements? 4. Are the writers veracious? Or have we followed cunningly devised fables? These questions are beyond the sphere of religious faith. They must be solved by scholarly judgment. It is necessary here to say parenthetically that every man, in order to be a Christian believer, need not personally solve all these problems. Not one in a thousand has the scholarship necessary for such a task. But all true and intelligent faith must ultimately rest on just such an investigation. As Beecher said: "It is not for me to think out the great system of astronomy in order to believe the astronomical truths of my time. I accept them at the hands of the Church of Astronomers. . . . I accept them at the hands of the professional explorers. I trust them for the truth of these things." So with these problems of Bible criticism: the ordinary believer must trust the scholar's conclusions.

Have we *reason* for the hope that is in us? Let us see.

1. Are the New Testament records of to-day substantially the same as the originals? There are many cases of textual disagreement among the existing manuscripts. But as a whole these copies are substantially alike. They differ in no important particular. No doctrine is essentially changed by these discrepancies. Gathered from widely different countries and centuries as these manuscripts are, it is not usually difficult to determine about what the original text was. So while interpolations and errors in transcription are found, yet they are quite easily distinguished from the true text. If in four quarters of the United States a hundred men of three generations should make manuscript copies of the Declaration of In-

dependence there would of course be some difference in the text of the copies. But *in any given case* the majority of the copies would be the same; so that it would be easy to distinguish the mistake or interpolation from the true reading.

2. Do the original records date back near enough to the events narrated to be historical? This is not the place to go into details to establish the date of New Testament books. We are merely outlining the method of procedure. Suffice it to say that, although criticism still rages about the Old Testament, all the important books of the New Testament are conceded by the great majority of critics, conservative and radical, to have been written before the year 100 A. D. The date of Matthew is quite certainly fixed at about 67 A. D., or at least before the destruction of Jerusalem in 70 A. D.; that of Mark about the same; Luke about 70; and John probably about 90; while First Corinthians, to which reference will be made later, is by all reputable critics placed at about 57 A. D., or only twenty-seven years after the death of Christ. Several of Paul's letters are undoubtedly much earlier.

3. Were they written by their reputed authors, or at least by those who knew the facts? Matthew's gospel is well attested. It was quoted by Barnabas and used by the Gnostics as early as 90 or 100 A. D. But the fact that it was used authoritatively shows that it must have been circulated much earlier. From Papias, who lived just after the apostles, "there is a continuous chain of trustworthy witnesses that Matthew the apostle wrote a gospel, and the abundant quotations of the fathers down to Irenæus and Justin Martyr prove that the gospel then received as his was the same as that which we have." Irenæus was a pupil of Polycarp, who received instruction from St. John. Marcus Dods says, "Of convincing evidence against the apostolic authorship there is none."* An unbroken tradition ascribing the second gospel to Mark, who is said to have written upon the testimony of Peter, has been substantiated by the most searching investigation of both external and internal evidence. The third gospel is freely con-

* *Introduction to the New Testament.*

ceded to Luke, the companion of Paul, by such critics as Weiss, Renan, and Holtzmann. About the fourth gospel the critics have waged the hottest warfare. But the boldest of destructive criticism has succeeded only in establishing the genuineness and authenticity of this book even more firmly than of the synoptic gospels. It is safe to say that better proof exists that John wrote the gospel of John than that Matthew, Mark, or Luke wrote the accounts attributed to them. External evidence exists in an unbroken chain back to the apostle himself through Irenæus (c. 200 A. D.) and Polycarp, the disciple of John. And Dr. Sanday occupies what seems to me an impregnable position in his proof from internal evidence that the author of the fourth gospel was (1) a Jew, (2) a Palestinian, (3) an eyewitness, (4) John, the apostle. With the genuineness of these four wonderful books so thoroughly established against the severest of carping criticism, we certainly have rational grounds for faith.

The resurrection of Christ is the pivotal doctrine of the Christian religion. Moreover, it is the great proof of the authority and claims of Jesus. If he rose again we must exclaim with the centurion, "Truly this man was the Son of God." But to believe in the reported resurrection merely because it is related in a book called the Bible is not faith, but credulity. But having once by scholarly reason established the historicity of the writings which record this event we have intellectual ground for faith.

Is, therefore, Christ's resurrection a fact? As shown above we have invincible proof of it in the four gospels. Yet some critics have produced reasons for not accepting these records as genuine and authentic. Very well, we can still prove it by their own admissions. It is universally admitted that First Corinthians was written by Paul about 57 A. D. Opinions have varied between the years 54 and 58. A writer in the *International Cyclopedia* says, "The genuineness of the epistle has never been doubted." Renan, who certainly was not prone to admissions favorable to the reliability of the New Testament, classified it along with Romans, Galatians, and

Second Corinthians as one of the incontestable epistles of the apostle Paul. Now, the most probable date, 57 A. D., places this letter only twenty-seven years after the death of Christ. If Paul was thirty years old when Christ was crucified, he was only fifty-seven when he wrote this letter. Hundreds were yet alive who had seen Jesus and his works and heard him speak. Certainly there is no hiatus here between the record and the event. And to these living multitudes Paul appeals in an incontestable proof of the resurrection of Jesus: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also" (1 Cor. xv, 3-8). What do scientific speculations about the possibility, or philosophical questionings about the probability, of the resurrection of Christ amount to beside this impregnable rock of historical evidence? We cannot reasonably doubt the authenticity of this evidence without charging Paul with monumental lying together with absolute disregard for his own reputation for veracity. A conscious liar would not appeal to the names of all the twelve apostles and to five hundred brethren of whom the greater part were still alive, unless they were all liars like himself in solemn league and covenant to deceive the world. No unbiased person could accept either the hypothesis that they were deceivers or that they were subjects of hallucination. This would be a greater miracle than the resurrection. No unbeliever without an *a priori* theory to support can doubt the veracity of the New Testament writers.

Certainly, then, we have a large field for the exercise of judgment. Certainly we have not followed cunningly devised fables. Our feet are on the rock. The resurrection established, many important things follow: 1. Truly Jesus is the

supernatural Son of God. 2. He spoke with authority. 3. It is ours not to reason why; it is ours to trust and obey. The teachings of the New Testament do appeal in a wonderful way to the intuitive moral reason. If they did not we should be justified in suspecting the veracity of these writers. We rationally expect God's written and spoken word to harmonize with the Word that is in us as the Holy Spirit. The resurrection accords with the demands of the human heart. So with the doctrine of our own immortality. But these things *per se* are necessarily beyond the domain of perceptive reason. Otherwise the message of the New Testament would be no revelation; for that is no revelation which can be discovered by ourselves. Christ taught many things we cannot understand; but it is "folly to reject what God has revealed because I do not comprehend what he has not revealed."*

In conclusion, then, the proper sphere of reason in religion is the weighing of the genuineness and authenticity of the literature which alleges certain things as facts. It weighs *historical,* not *scientific,* evidence. The authority of Jesus and the reliability of New Testament writers once established by the method outlined above, it is the sphere of faith to accept implicitly what these scriptures contain. We are of course at liberty to use the discursive reason in speculation concerning the rationale of doctrines or in trying to discover a law in miracles. This is the science of theology. As Christian believers we hail gladly any support to our faith the philosopher or the scientist may give us. But we are not dependent upon them. Theology is not revelation. Revelation presents facts, not explanations. We may accept men's theories of atonement, eternal doom, future rewards, and of the resurrection, or not; the facts we must accept. As to these, "Back again to implicit faith I fall."

*Wesley's sermon on "The Trinity."

Hillard N. Tobie.

Art. VII.—THE FINAL FACTOR IN SOCIAL PROGRESS.

The scientific spirit of the age is contagious. There was a day when the family physician could bleed and feed calomel indiscriminately and blunderingly—and if you died so much the worse for you. There has been a day when a man could be a blunderer in law, in business, in Christian work, and still attain a tolerable success. The discoveries of twenty-five years have revolutionized the physician's craft. He must be skilled to diagnose correctly. He must be prepared for every emergency. He is no longer a vender of pills, but a skilled student of disease. He knows that he cannot afford now to make blunders, for blunders are fatal. The lawyer of the present day has reduced his work to the finest skill—taking into account the differing temperaments and corresponding actions of men. The blunderer in business is forced out by the keen competition and skillful maneuvering around him. The preacher and the social reformer should not be blunderers. They dare not in this age deal with forces which they do not understand and the effect of which they do not know. The modern preacher wants to bring the kingdom of God among men, but it will be as profitable and as sane for him to preach the "Gospel," without reference to the times, the needs, and the temperaments of his people, as it would for the modern physician to insist on the good old gospel of calomel and blood-letting without discrimination or judgment.

It is necessary, then, at the very outset, if we would be moral reformers, to understand the tides of feeling as they are rising in the breasts of the men of the age, necessary to be a part, a living part, of our age. It is necessary to understand fully the meaning and intent, the worth or unworthiness, of the ideals and watchwords of the age. Above all is it necessary to understand the forces which are most effective in the progress toward righteousness, and how and when to apply them to the differing temperaments with which we must work. We must not work blindly, for to work blindly is to blunder.

To fall back into the embrace of a primitive or "Wesleyan" gospel is to beg the question which is thrust upon us, and to miss the spirit of our founder. We must face the problem of moral reform and grapple with it in the scientific spirit of the age, and in the true spirit of early Methodism.

There has been of late a growing effort to understand from the scientific standpoint the true elements of social progress. Men are seeking to know what are the real forces of reform, their meaning, their value, on what authority they rest, and where they can best be applied. If we can only come to understand these things we shall work more intelligently and more successfully for social progress. From amid the varying forces which are at work in the development of the race we seek the supreme force, without which all others are inadequate. In the study of this question it is highly important that we understand the forces which have been at work in the social development of the past, and also that we be able to see clearly that which contains the highest promise for the future, with new attainments and under advancing conditions. For, while certain factors may have been supreme and lonely in the past, they have successively given place to other and higher factors as men have arisen in the scale of being. So that our aim is not to find some social force which is in itself responsible for all past progress and which alone must be responsible for all future advance, but to find that force which in the present development of society offers the greatest promise to the friend of progress.

Our view of this ultimate factor will depend to a great degree upon the ideal which we entertain for society. If our ideal includes only the perfect adjustment of the economic relations, that ultimate factor of progress may well be found in the self-centered struggle of social competition. Those forces which are adequate to bring about social organization for the furtherance of individual interests will be found inadequate to meet the higher and more complex demands of a social order such as is comprehended in the term "kingdom of God." Mr. Spencer in his *Principles of Sociology* com-

prehended the whole order of social progress in the statement of the well-known formula of progress from the homogeneous to the heterogeneous through continuous differentiations and integrations, the factors in this differentiation being natural selection and the survival of the fittest. He admits, however, in another place* that this is no explanation of that progress in the causal sense—that back of all this must be the Unknown. The formula is but a statement of the order of human progress. And while we may admit the factors of natural selection, survival of the fittest, and the whole struggle for existence as a method of advance, there is nothing in the struggle itself which can account for progress unless behind it lies a great Infinite Purpose, which sees the end from the beginning, introduces new factors, and inspires to new hopes through human purpose and individuality. It seems strange that so many of Mr. Spencer's disciples as well as his opponents have failed to notice that he gave recognition to the place of individuality in progress, but this he does when he names the character of the individual, physical traits, degree of intelligence, and peculiar tendencies of thought as modifying factors in social development.

The failure to recognize the individual element has led one of his most materialistic followers† to assert that progress beyond a certain point is impossible and when once attained is followed by a corresponding reaction. Baldwin‡ has pointed out that this biological explanation of social progress is insufficient because of the entering in of the new factor of individuality, and he says, "The individual produces the new variations, the new things in social matter," and "The particularizing by the individual supplies the essential material of all human and social progress." The deeper thought of moral inadequacy led Henry Drummond to affirm§ that the doctrine of the survival of the fittest through the selfish struggle for existence must be supplemented by the new doctrine of struggle for the life of others.

* Essays, "*Progress, its Laws and Cause.*"
† Crozier, *Civilization and Progress.*
‡ *Social and Ethical Interpretations.*
§ *Ascent of Man.*

As a matter of fact we have constant illustration of the entrance of this new and moral element into human progress. It becomes increasingly plain that the survival of the fittest when it means the survival because of physical adaptation to soil, climate, and hostile neighbors might be the survival by brute strength of the morally unfit. The law which might prove adequate for a brute society becomes inadequate the moment that moral responsibility and freedom enter in, and increasingly inadequate the more highly that sense of moral responsibility is developed. We see at once that any inventory of the factors of social progress which leaves out of account the moral factor is incomplete. Hence, while heredity, environment, association, competition, and education become factors in progress, they can become efficient factors in a society of free moral beings only as they are directed to higher conditions by an acting, individual, moral purpose.

The influence of religion in social progress is not left unrecognized by Mr. Spencer,* and by many is given a leading place as the great factor in social development. But even here, in the most general sense of the term "religion," we shall not be able to find that which is of the greatest moment to human progress. Religion in the sense of reverence, worship, and devotion has for the most part been a going about in a circle so far as true advance has been concerned. The days of closest adherence to religious formulas and the most universal dominance of these ideas have been the days of least progress, the dark days of human history. Religion if it is to be of service to us must contain not only the abstract moral elements of goodness, but also the notion of individual responsibility in the social relations. The factor for which the champion of progress must look must be no abstraction, but a practical working force in the life of the individual. For after taking into account that the individual is to a certain extent the product of society, though it is said that "In the struggle of the wholes individual opinions play no part,"† it must be conceded that "society" is a mere abstraction, and

* *Principles of Sociology.* † Gumplowicz, *Outlines of Sociology.*

that apart from the individual and his purpose society is nothing. The individual is the unit with which we must work, and any factor which is to be strong for the progress of man toward the perfect social ideal must be a factor which finds response or possibility at least in every individual. It must appeal to high and low, educated and ignorant, bond and free, and lie as latent possibility in the most degraded and wretched, if it is to be a factor destined to bring about the perfect condition for humanity.

Baldwin makes this final factor the "thought" of the individual. He should have defined more closely and said the "purpose" of the individual; for in the regenerated *purpose* of man lies the possibility of the realization of the kingdom of God. When the purposes of the individuals composing society have been conformed to the spirit of the highest social ideals, and not till then, will we reach the consummation for which all true reformers long. As we find these highest social ideals individuated and shown forth only in Jesus, it must be our supreme effort in our work for social progress to bring all men into willing conformity to the spirit and ideals of Jesus. As the perfect social state which would embody perfect justice and perfect relations between all the social units would be no less than the kingdom of God, the individual must be regenerated, spirit and mind, to the Christ spirit and Christ ideal. The ultimate factor in social progress is, then, the regeneration of the individual purpose, not in the theological sense alone, but in the social sense as well.

In arriving at this conclusion we have not hit upon a new, strange, nor unrecognized truth. It is practically sustained by the best thinkers of the day:

> The evolution which is slowly proceeding in human society is not primarily intellectual, but religious, in character.*
>
> Yet, after all is done, the problem of reform can be solved only by the offender himself. The idea that a man can be driven into goodness, or that he can be washed and dressed and fed and housed into goodness, or that he can be transformed into a decent citizen merely by locking the doors of temptation, is a mistake. All these

* Kidd, *Social Evolution.*

things help, but the great thing is to get at the man himself. There is only one influence that has ever really succeeded in doing that, and that is the influence of the religion of Jesus Christ.*

The logical goal of that (social) development is the spiritual solidarity of both Divinity and humanity in the same society.†

Without regeneration there can be no true and worthy social life.‡

The study of proposed solutions of alleged evils or problems convinces me that there is coming a revival of religion which shall hold in its power the Church, industry, commerce, and the whole social fabric. Any solution, all solutions which may be proposed must embody within themselves some phase of such a religion, and unless they do embody it, and secure its adoption so far as they can, they will have no force. . . . Human character must be the foundation of social reform.§

We have become so accustomed to the language of externalism that there may seem something antiquated and theological in this reference of social wrongs to so personal a cause as sin. We are much more apt to trace the evils of society to unfavorable environment, to imperfect legislation, or to the competitions of industry; and it is quite true that these causes, and many more, contribute to the social question.

No tendency in modern life, however, is more destructive to social progress than the tendency to weaken the sense of personal responsibility for social imperfection, and to fix the blame on unpropitious circumstances. The obvious fact is that for a very large part of social disorder the chief responsibility lies in the passions and ambitions of individual men, and that no social arrangement can guarantee social welfare unless there is brought home to vast numbers of individuals a profounder sense of personal sin. . . . To whatever phase of the social question we turn, we observe, within the sphere of social arrangements, the interior problem of the redemption of character.‖

The Church of the last century has recognized the importance of this element of social progress, but the principle has been misapplied—so gravely misapplied that the Church has begun to doubt her methods, methods in the pursuit of which she has failed to hold society; so that she now seems to be far behind the best social thought of the time. The reasons for this loss of prestige have sprung very largely from the misapplication of this doctrine of regeneration.

One of these misapplications is in teaching and seeking

* Hodges, *Faith and Social Service.*
† Crowell, *Logical Process of Social Development.*
‡ Hyde, *Social Theology.* § Wright, *Practical Sociology.*
‖ Peabody, *Jesus Christ and the Social Question.*

regeneration for selfish ends alone. Its object has been thought to be the salvation of the individual without reference to the salvation of society. It is only recently that we have begun to seek the salvation of the world in missionary enterprise, and the missionary on the field has been compelled to see the social side of Christianity. The chief thought of those at home has not been the social reform of worn-out societies, but the individual salvation from the wreck of a present wicked world to the safety and security of a blissful world in another and unknown sphere. We have taught regeneration rather as a state of feeling than as an activity—at best as a passive abstention from certain things; a living within certain prescribed limits of conduct; a conforming to certain religious standards. There has been no general application of the social teachings of Jesus to individual life. It has come to pass that our newly organized social settlements, our deaconess work, and our new missionary work in foreign lands are the bright stars in the crown of the modern Church. In this misapplied view of Christianity no wonder that the masses have been alienated. The Church which preaches regeneration for the selfish salvation of the individual in a far-off heaven must in these busy and fruitful days die of its own inertia. Regeneration has been taught as attended by such emotions and presented in such a way that it could find response only in certain emotional temperaments. It is a bitter fact, but no less a fact, that our revivalists gather about them the people of a certain impressionable temperament, while they fail almost utterly in reaching another portion of the community which is slow and staid, thinks for itself, and is by some termed agnostic. Usually this indifference is laid to the "hostility of sin," "influence of the devil," etc. Is it not rather that there are temperaments which by their very nature and organization cannot respond to the arguments and solicitations of the ordinary revival service? Professor Coe shows this in his book.* He found that the revival conversions were almost exclusively of those persons

* *The Spiritual Life.*

possessing the sanguine and melancholic temperaments, or in whom these were the dominant elements. In fact, the whole artillery of the Church has been brought to bear upon those people who can respond to emotions of joy and sorrow, or who possess elements of introspection or melancholy. The choleric man who can act but cannot feel, the phlegmatic man who cannot bolt everything in a minute, who sees no visions and dreams no dreams, but must perforce fight his way through the years, coming slowly upward through his doubts to a clearer and better faith; who has not understood our theological terminology, nor been able to respond to our emotions —these men we have lost in large measure to the Church. Inasmuch as the temperaments to which we have appealed have been characteristically the feminine temperaments, we have in many places a "woman's church" and the ministry has come to be looked upon as effeminate.

Regeneration has been confused with its phenomena. There are undoubtedly certain types of phenomena which ordinarily occur in connection with regeneration, but these phenomena vary as individuals vary, and it is dangerous for us to insist upon certain phenomena as necessary to regeneration. Yet we do this continually. We appeal always to the feelings of the seeker. We insist upon *immediate* consciousness of acceptance rather than upon determination to obey the will of Christ. Thus, many times the seeker looks for a consciousness which perhaps he cannot in the very nature of his physical and psychical make-up experience. The great Father heart receives every child who in true penitence seeks to know and do his will.

Regeneration is that state of heart and mind which seeks the Christ-will and which finds its source in the conscious union with the Spirit of God. The point to be insisted upon, however, as being that which is alone required of a man is the surrender of his will to the will of Christ. When once a man in true penitence for his sins, and in self-surrender, has purposed to do his will and does it, the witness of the Spirit, or the inner consciousness of

faith and right relations toward God and man, becomes his. From man's side obedience is the great factor in regeneration, and is equally applicable to all temperaments and all individuals; from God's side, with the surrender of the personal will, comes the inner spirit so necessary to perfect service.

The point of greatest hope for the social reformer lies in the fact that regeneration in its truest and widest sense finds a place in the physical history of every individual. This has been shown by the investigation of President Hall and his students of the physical place of conversion in the normal life. With adolescence comes the entrance of the individual into a field of moral and social responsibility, and the life that is wisely directed need never be divorced from the pursuit of correct ideals. Conversion is here the willing recognition and response to these larger demands which come to be made upon the individual. Says President Hyde:*

> Right and wrong are relations. Right is the recognition that there is something greater and higher than ourselves which we recognize and address and obey in every act of conscious and deliberate rectitude. . . . Every wrong act, on the contrary, is an attempt to deny that there is any system of relations larger and worthier than myself. . . . Conversion is a normal transition from a life centered in a little physical environment into which the individual is born to a life that is responsive to a larger environment of social obligations. . . . The change tends to correspond physically with the period of greatest bodily growth; physiologically with the advent of puberty; psychologically with the ramification of nervous tissue and the ability to grasp general ideas; socially with the emancipation from dependence upon parental authority and the entrance into wider personal relations.

Professor Starbuck† describes regeneration in two aspects: First, "The person emerges from a smaller limited world of existence into a larger world of being." Second, "In its other aspect conversion is the surrender of the personal will to be guided by the larger forces of which it is a part." These definitions of regeneration, while not sufficiently explicit as to the spiritual element involved, yet show how naturally at the period of adolescence comes the recognition of the larger

* *God's Education of Man.* † *The Psychology of Religion.*

world and the larger life about it, and with the recognition an impulse to conform one's life to the larger order of things. That this experience of need for adaptation to larger social and religious demands of a new life is felt even among the rudest savages is shown by Mr. Daniels* in his article on "The New Life." Here is shown that the advent of puberty and the new social adjustment is recognized among both sexes by the strictest religious ceremonies and extreme tests of fitness for social duty. Unfortunately, we allow these adolescent impulses to die, or by our neglect to teach the gospel of social duty the religious life narrows itself down to a routine of self-salvation and a conforming of itself to standards which it finds about it. The man has been regenerated to Christ obedience, but has not been taught what that obedience is.

Yet, with all its misapplications and the failure of the Church to understand, here lies the supreme factor of social progress; adequate as the introducer of that individuality generally recognized as necessary to progress; adequate because of its universal applicability to all men, whatever their tastes, temperaments, or education. It is conducive to the highest hope to learn that there are periods in every life when within the heart of the individual these better ideals lie, seeking expression and needing only wise and sympathetic direction and the touch of the Master's spirit to make them burst forth into bloom.

"The city of God" has been the dearest dream of the race since before the days when the patriarchs counted themselves "as pilgrims" looking for the "city which was to come"—a city constructed not by human skill, whose government was something better than that imposed by a selfish and sinful age, whose social ideals were something better than their dreams, whose "builder and maker was God." The idea seems to be with every son of man, however distorted it may become. The Jews looked for it as something which would be superimposed from without, and not as something which must arise from regenerated individual hearts, and Jesus rebuked

* *American Journal of Psychology*, vol. vi, No. 1.

them. The Christian Church has warped the truth until it seems to have but an individual and selfish end. But the idea is there. The impulse for that perfect condition, the dream of the perfect state, is the heritage of all; this not in the direction of an abstract social good, but in the impulse to conform one's own life to the highest social and Christian ideal.

Knowing that regeneration is a force connected with the need and even with the physical development of every individual, knowing it to be the ultimate social force, the Church should be the supreme power in coming social progress. In spite of the dreams of the worldly-wise, the Church is the only organization which can lead to the ultimate triumph of the social ideal, because all true progress must begin with the regeneration of the individual. The Church must learn, however, to make her appeal such as will commend itself to the highest conviction of all men, of every temperament. She must practice the altruistic spirit and teach it. She must think less of salvation for selfish ends in another life, and more of salvation to brotherly love and social responsibility in this life. She must distinguish between regeneration and its phenomena, demanding not adherence to a set feeling or experience, but recognizing the regenerated man, wherever he may be, in him who seeks and obeys the Christ spirit and ideals. She must speak not for a single class, high or low, but she must be alive with interest at every point where she can assist men to social realization. With the adoption of a sane view of regeneration, and a recognition of its true significance for human life, the Church will move onward to new power. She will bring at last the fulfillment of that kingdom foretold by Jesus Christ, as humanity, catching the inspiration of her renewed spirit, swings into line for the new era of human attainment.

Ralph T. Flewelling.

Art. VIII.—JOHN WESLEY'S CONVERSION.

Wesley's greatness was due to his capacity for God. His supreme service to the Anglo-Saxon peoples was due to the fact that the most self-poised man of the modern world became the most God-centered man of the modern Church. No conversion better illustrates the gradual evolution of the Christian life and the impossibility of subjecting it to mechanical and legal tests, the relation of the natural to the supernatural and the interpretation of the human by the divine, the importance of salvation by grace through faith and the line of the Forward Movement for the twentieth century, than does the story of John Wesley's struggle into the Christian life. No Church father or theologian is so modern as John Wesley, save only Paul and John.

The conflicting views as to the date of Mr. Wesley's conversion are in part due to the fact that the man who guided the greatest emotional movement since the Reformation was a man whose emotional nature was originally weaker than Darwin's, and was never nourished into a normal and healthy life. So wholly a child of reason was Wesley in his boyhood that when asked at the table if he would have certain food he would often reply, "I will think of it," and later take or reject the food according to the reason then dominant in his mind. His unfortunate courtships and his still more unfortunate married life show that his emotional nature never reached the stage of development where it became the safe supplement to bare reason in the guidance of his conduct. Wesley's service to mankind is due to the fact that the greatest rationalist of his age became the strongest believer in the supernatural and like a prophet of old recognized the presence of God in the daily life around him; that the most methodical man of his age guided to practical issues the most turbulent religious movement of modern times; that the classicist in religion molded the most romantic manifestation of Protestantism.

Three dates are named for John Wesley's conversion: (1) Infancy, (2) twenty-two, (3) thirty-five. The difficulty in using Wesley's own testimony as to the date of his conversion is due to the fact that his views upon the subject changed and Wesley was sincere enough to say at each period of his life exactly what he believed at that time. Undoubtedly during his childhood he believed that he was a Christian. When he was a student at the Charterhouse and at Oxford he hoped he was a Christian and his Journal states the grounds on which he based that hope. Tyerman and several other biographers think that Wesley was converted at twenty-two, when he accepted the call to the ministry; and there is at least one expression in Wesley's Journal which gives color to that view. It is certain that the experience at twenty-two marks a crisis in his life. After Wesley's striking experience at Aldersgate Chapel, at thirty-five years of age, he undoubtedly believed that he had not been a Christian until that period. Indeed, the Journal gives positive proof that seven months after the Aldersgate experience Wesley believed that he was still an unsaved man. When Wesley published his Journal, in advanced life, he allowed the record to stand as he had written it. But he added notes to the Journal expressing doubts of its statements, and published a sermon in which he drew a distinction between a servant of God and a child of God, and maintained that at least he was a servant of God previous to the Aldersgate experience. Whether in his mature judgment Wesley placed the beginning of his Christian life at twenty-two, or dated it back to his childhood, is not settled; although I think Wesley's final testimony favors the childhood date. As Wesley's views changed and the record is conflicting, let us analyze his statements, compare them with such other facts as may be known, and thus attempt to discover the beginning and the progress of his Christian life.

I. *Wesley's Childhood Piety.*—The religious instruction of the Wesley children began by each child being taught the Lord's Prayer as soon as it could pronounce the words, and being trained to repeat the prayer morning and evening. In

addition to the family prayers which were conducted by the father, the mother opened and closed a daily school which she taught for her children by singing a psalm with them. Moreover, Susannah Wesley taught each of the older children to take the younger children at the close of school and read to them the psalms appointed by the Church for the day and a chapter from the Bible. The two children then separated for a period of private devotion. Probably no children in England were ever trained to greater gentleness, intelligence, and piety than were the children of Samuel and Susannah Wesley.

John Wesley so heartily responded to the training of his parents that he became conscious of God's love for him along with his consciousness of his parents' love. It is clear that during his childhood Wesley believed that he was a Christian. Indeed, he wrote in his Journal that he did not sin away this consciousness of the divine favor until after he was ten years old. His mother also bore witness to his childhood piety. When he was eight years old his father was called to London on some clerical business. During the father's absence John caught the smallpox. Susannah Wesley wrote her husband as follows: "Jack has borne his disease bravely like a man, and indeed like a Christian, without complaint." We have even a stronger evidence of John's childhood piety in the fact that the father, who was somewhat strict, admitted him to the communion when he was eight years old—a favor which the father did not extend to the other children until they were more mature. We thus have the testimony of John Wesley's father and mother and his own judgment expressed in mature life that he was a Christian from his earliest consciousness. Whether he simply grew cold in the Christian life at the Charterhouse School and at Oxford and renewed his consecration during the crisis when he was twenty-two years old, or whether he backslid at the Charterhouse and was converted at twenty-two, we may not be able to settle beyond controversy. It is clear that Wesley was a Christian in his childhood, and he might have maintained his relation to

God throughout his life. Isabella Thoburn did so. Theodore Cuyler could not fix the date of his conversion, but loved God from his childhood. Frederick Merrick grew up from infancy loving God and could not fix the date of his conversion. It is strange that Christian people, reading the life of Christ and trying to follow in his footsteps, ever could fall into the dangerous heresy that their children could learn to serve God best by an apprenticeship to the devil. If ministers will preach the duty of the prenatal consecration of children and the possibility of childhood piety, and if parents will teach their children that they are God's children also, created in his image, redeemed by the sufferings of Christ, visited by the Holy Spirit, and that they shut themselves out of the kingdom by disobedience to the voice of God which speaks in each child's heart, we may save to the Church and to the kingdom millions more in the twentieth century than our fathers saved in the nineteenth century.

II. *Wesley's Consecration of Will at Twenty-two.*—The following is Wesley's account written when he was about thirty-six years old of his spiritual state from the time of his entrance to the Charterhouse School at ten and one half years of age to his decision to enter the ministry at Oxford at twenty-two: "Outward restraints being removed, I was much more negligent than before even of outward duties and almost continually guilty of outward sins, which I knew to be such, though they were not scandalous in the eyes of the world. However, I still read the Scriptures and said my prayers morning and evening. And what I now hoped to be saved for was, first, not being so bad as other people; second, having still a kindness for religion; and, third, reading the Bible and going to church and saying my prayers." Again he writes, this time especially of his experience at Oxford before his decision to enter the ministry: "I still said my prayers both in public and in private, and read with the Bible several other books on religion, especially commentaries on the New Testament. Yet I had not all this while so much as a notion of inward holiness; nay, went on habitually and for

the most part very contentedly in the practice of some or other known sin, though with some intermissions and short struggles, especially before and after the holy communion, which I was obliged to receive thrice a year."

It is evident from the above that during the period between ten and twenty-two Wesley hoped to be saved in case of death, and he states in the Journal the grounds of this hope. It is evident in the next place that when Wesley wrote the record in his Journal, between the age of thirty-six and thirty-eight, he did not regard his religious life as at all satisfactory, if, indeed, he recognized the experience as constituting religion at all. But Wesley never sowed any wild oats at the Charterhouse or at Oxford. While he knew that some of his thoughts and words and acts were sinful in the sight of God, he declares that they were not scandalous in the sight of men. Indeed, his teachers both at the Charterhouse and at Oxford regarded him as an acceptable member of the Church, and his mother, to whom he wrote freely of all his thoughts and temptations, regarded him as a Christian. It seems to us more probable, therefore, that Wesley did not abandon his hope of salvation and become a conscious backslider, but that he lost the warmth of his childhood piety and indulged in tempers and words and acts at times which brought condemnation to a boy of tender conscience. It is difficult for us to believe that a boy who maintained the respect of his fellow-students for his character; who won honors based on scholarship and conduct which not one in fifty of them could achieve; who engaged in private prayer every morning and evening; who added to his daily reading of the Bible the voluntary study of such religious authors as Thomas à Kempis, William Law, and Jeremy Taylor; who wrote his mother freely in regard to his religious difficulties, and whom Susannah Wesley and Samuel Wesley regarded not only as a Christian but as called to the ministry—it is difficult for us to regard this boy even before the crisis at twenty-two as "a child of wrath and an heir of hell." We think rather that Wesley's crisis at twenty-two marks his

sanctification so far as his will was concerned. His own account of the experience is as follows: "In reading Jeremy Taylor's *Holy Living and Dying* I was exceedingly affected by that part in particular which relates to purity of intention. I instantly resolved to dedicate all my life to God, all my thoughts and words and actions, being thoroughly convinced that there was no medium and that every part of my life, not some only, must either be a sacrifice to God or to myself, that is, in effect, to the devil." So far as the record of his life shows, Wesley consistently maintained this consecration for sixty-six years. It led him to give up all ease and worldly honors and emoluments, and to consent to walk in the path of his father and his grandfathers as a conscientious minister of Jesus Christ. It led him to quit the university and make the experiment for a year of unceasing toil as a pastor and to proclaim the Gospel with such plainness and severity as made him exceedingly unpopular. Puzzled at his lack of success and blindly groping for more light, he accepted his election to a fellowship and a tutorship in the university as providential, and returned to Oxford, but not to a life of ease and refinement. Hence he cut down his living expenses to one hundred and forty dollars a year and gave the rest of his income, then reaching some six hundred dollars a year, to charity—a practice which he continued substantially until his death. He organized a club for such students as he could induce to attend it for a nightly meeting to read the New Testament in Greek and compare their lives and experiences with its teachings. He began the daily practice of speaking to others upon personal religion. He went with the members of the club to visit the poor and the sick and the prisoners and to minister to their bodily and spiritual necessities, gladly sharing with them his income and his time. He fasted frequently and followed a plain regimen of diet and of dress. His fellow-students nicknamed the club the Holy Club and its members Methodists. Not yet finding after ten years' study and struggle that inward peace which he was seeking and which he was sure the New Testament promised, Wesley

concluded that his consecration of will was not yet complete. He now resolved at thirty-two upon a course which in the judgment of his friends will form a living burial of himself. He sets sail as a missionary to the Indians and negroes of America, and incidentally as a minister of the colonists in Georgia. He is practical even in his sacrifices, and hopes to reach three races by his labors. As a missionary he sleeps part of the time on boards, lives at times on bread and water, and often goes barefoot in order to encourage the poor children to come to his services.

With such illustrations of Wesley's consecration, maintained from the crisis at twenty-two to the experience at thirty-five and continued in spirit down to his death, it is difficult for us to believe that Wesley ever reached any fuller consecration of his will than that which he made when he accepted the ministry as his calling at twenty-two. The consecration of one's will up to the full measure of and even beyond one's light is unusual but not anomalous. Indeed, the spiritual greatness of Wesley was due to the fact that for sixty-six years of his life the devotion of his will was up to the full measure of his intelligence; while with the majority of Christians our obedience lags far behind our enlightenment. Hence our study of the facts leads us to the conclusion that the crisis at twenty-two marks the sanctification of Wesley's will, which in this case preceded the full enlightenment of his intellect.

In the crisis at twenty-two we have the picture of John Wesley deciding upon his earthly career and in part upon his spiritual destiny, and so far as the human agent in salvation is concerned, helping to determine the spiritual usefulness and destiny of millions who will bear his name and of millions more who will feel his influence but will not know its origin. It is the old, earth-enduring struggle between ambition and service, between worldliness and duty, between God and Satan for the possession of a human soul. If in Wesley's case the crisis is not so marked as in the case of thousands converted under him, this is in part due to the

weakness of his emotional nature and in part to the fact that in the main Wesley had already surrendered his will to God. If in Wesley's case the crisis was not so marked as in that of Paul, we must remember that in Wesley's case the will alone was involved, for light upon the pathway of holiness did not dawn upon his mind until thirteen years later; while in Paul's case the surrender was preceded by a light which flooded his mind on the Damascus road, although even Paul needed three years of meditation in order to understand the vision and reinterpret the law and the prophets.

Such a crisis is inevitable in every human life which rises above the animal plane. Wesley's struggle was preceded by Moses casting in his lot with his people, by Isaiah catching the vision of the high and lofty One, by the struggles of Augustine and Luther, of Chrysostom and Savonarola, of Wyclif and Huss and Knox. It was succeeded by the struggle of Judson behind the haystack at Williamstown, by Bushnell in the New Haven revival, by Brooks in the dreary days following his failure as a teacher. The experience is not limited to the Christian faith. It was repeated by Mohammed, by Buddha, by Confucius. It is the everlasting struggle, illustrated by the Master in the wilderness, between appetite and duty, between ambition and obedience to God, between a religious fanaticism which makes a spectacular display of sacrifice for the secret gratification of self and that sane devotion which casts itself upon the Infinite One through obedience to the laws of his universe. Any belief that evolution is not accompanied by crises is contradicted by the history of our globe. Conversion is the natural and divinely planned experience of the human soul from its abnormal sinful state. The denial of it only reveals the skeptic's ignorance of the laws of human nature and the facts of human experience.

III. *Wesley's Discovery of the Way of Life.*—Although Wesley has certainly entered the kingdom, he has not yet found what the New Testament calls the Way. In reality, though unwittingly, he is aiming at salvation through good

works. He is walking in the path of Paul before the journey to Damascus, of Martin Luther before his regeneration, of Loyola, of Confucius, of Buddha. Two paths are now open to him: either sainthood logically, and in the end probably in reality, inside the Roman Catholic Church; or else the discovery of Luther's doctrine of salvation by grace through faith. Wesley does not win inward peace or outward success through his missionary toils, and is too honest to be led by egotism into the belief that he is achieving sainthood. Hence after nearly two years' service in Georgia he sets sail for England writing this sad confession in his Journal: "I went to America to convert the Indians; but, O, who shall convert me? . . . Alienated as I am from the life of God, I am a child of wrath and an heir of hell." On shipboard a great storm arose, and Wesley with most of the passengers was greatly frightened. He noticed some Moravians on shipboard who during the storm were singing psalms and apparently full of peace. Wesley inquired of them, as, indeed, he had done on the passage out, the way of salvation. They tried to make clear to him the difference between Paul's struggle for self-perfection as a Pharisee and Paul's acceptance of salvation by faith and his joy in the Christian life after he had accepted salvation as a free gift of God through grace. Paul's letters began to take on a new meaning to Wesley, and a fresh examination of the Bible convinced him that the Moravians were right and that he was utterly mistaken in his views of justification and of saving faith. On reaching London Wesley saw many persons experience sudden conversion under the preaching of Peter Boehler and other Moravians. With characteristic obedience he followed Boehler's directions and began preaching this new way of life before he had any experience of it. His brother Charles, who was more emotional than he, who had been a member of the Holy Club at Oxford, who had met John in London on his return to England, and who accepted after some argument the Moravian teaching and attended the Moravian meetings, experienced a very happy change of heart on May 21, 1738. Three days

later, on Sunday at 5 A. M., Wesley opened his Bible to these words: "There are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." These words afforded him great encouragement. Before attending St. Paul's in the afternoon he opened his Bible and his eyes fell upon this promise: "Thou art not far from the kingdom." The anthem at St. Paul's was full of comfort. In the evening he went to the Aldersgate Chapel and there heard one of the members read Luther's Preface to the Romans. As Wesley was listening to Luther's exposition of salvation by faith he says: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given that he had taken away my sins, even mine, and saved me from the law of sin and death; and I then testified openly to all there what I then felt for the first time." This is Wesley's own account of the change in his thoughts and feelings at the crisis at thirty-five years of age; and it is regarded by some of his biographers as marking his regeneration and by others as marking his sanctification. To us it seems to mark the period when Wesley's intellect became so enlightened and his heart so warmed by the presence of God in his soul that he received what he later described as the witness of the Spirit. He then and there fell in love with God. He abandoned salvation by works and accepted salvation by grace through faith. He gradually but quite speedily ceased to be self-centered and became a God-centered man.

We must not even at this point look for a sudden and mechanical change; we must not expect the supernatural to set aside or wholly swallow up the natural. His Journal records buffetings by Satan that night, doubts and fears the next day, the grieving of the Spirit and the loss of all peace through his loss of temper a week later. Just at this time he fell into a wicked controversy with William Law, whose *Serious Call* and *Christian Perfection* had been helpful to him—a miserable squabble which showed that if Wesley had attained to self-mastery on the 24th of May he had not main-

tained it a week. Three weeks after his experience at Aldersgate Wesley is so much perplexed that he goes to Germany to visit Count Zinzendorf, the leader of the Moravians, in order that he may be helped by him more fully into the new way of life. The Moravians of Germany after examining Wesley refused him the communion on the ground that he is "a man of perturbed spirit" and also that "his head has gained the ascendency over his heart." Wesley's Journal of October 14, his letter to his brother Samuel October 24, and his Journal of December 16, 1738, show that his experience is still clouded by shadows sometimes deepening into midnight darkness. In the Journal for January 4, 1739, after a long and painful examination of himself to see if he has the fruits of the Spirit, he closes as follows: "From hence I conclude, though I have given and do give all my goods to feed the poor, I am not a Christian. Though I have endured hardships, though I have in all things denied myself and taken up my cross, I am not a Christian. My works are nothing. My sufferings are nothing. I have not the fruits of the Spirit of Christ. Though I have constantly used all the means of grace for twenty years, I am not a Christian." We must not be troubled by this sad confession made months after his Aldersgate experience. We quote it simply to encourage other struggling souls. It is simply the dying confession of the old legal self; and, like Paul's seventh chapter of Romans, reflects only the experience of the lower part of his personality. On the other side of the shield we have the fact that down to the day of his trip to Germany and immediately and continuously after his return, he continued to preach the new way of salvation by grace; and a larger and increasing number of sinners were converted under his preaching. Only eighteen days after the Aldersgate experience he preaches at St. Mary's, Oxford, before the university, from the text, "By grace are ye saved through faith." The sermon, which is still preserved, is an unusually clear statement of the evangelical doctrine of salvation by faith, and shows that Wesley's Christian experience and his mental grasp of a New Testament

Way of life are beyond the estimate given in his Journal. Indeed, his experience in Germany shows both a finer spirit and more common sense than Zinzendorf exhibited. Again, on the last night of the old year, 1738, Wesley observed a watch-night service with six members of the old Holiness Club and about sixty other brethren. The Journal adds: "About three in the morning as we were continuing instant in prayer the power of God came mightily upon us, insomuch that many cried out for exceeding joy and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of his majesty, we broke out with one voice, 'We praise thee, O God; we acknowledge thee to be the Lord.'" The Journal after 1739 runs on for hundreds of pages with scarcely a reference to his own spiritual state. Indeed, the highest proof of the naturalness in the sight of God and the healthiness of the life upon which Wesley has now entered is found in the fact that Wesley loses all consciousness of his spiritual states as fully as a healthy man loses the consciousness of his digestion. On the other side, the Journal shows an increasing absorption in work for others and an increasing consciousness of the presence and the help of God in that work. And so the Journal runs on for fifty years, becoming more and more objective, revealing increasing proofs of the presence and power of God in the life and work of Wesley.

No biography in Christendom reveals stronger proofs of the blending of the human and divine elements in Christian experience than this story of John Wesley's conversion and sanctification. The very fact that biographers cannot agree as to the date of Wesley's conversion proves that religion is not an external phenomenon, isolated from all human experience, dropped down from heaven into a human soul on some particular day and hour, needing no human cooperation or completion, and transcending all possibility of doubt. Just as the Bible is a divinely human book—full of human elements, but bearing indisputable tokens of the presence and power of God—so the Christian life is a divinely human

product—a human life brooded over by the Spirit of God and transformed by the power of God. "Work out your own salvation, for it is God who worketh in you to will and to do of his good pleasure." But while the two elements are so interwoven that it is difficult to tell where the human ends and the divine begins, Christianity is not a purely subjective experience. It has objective reality and divine validity. Wesley knew that his experience was not a delusion, because it brought him peace such as he had never known before and power to realize his ideals more freely than any other philosophy or method of life ever tried by him. He knew that it came from the Author of his being because it exactly matched the nature which that Author had given him; it found him at greater depths of his being and it lifted him to greater heights of existence than any other experience he had ever known. His neighbors knew that Wesley's experience was of God and not a personal delusion because it transformed a small and somewhat impertinent meddler in morals into a tireless reformer and the most effective Christian worker England has ever known. "By their fruits ye shall know them." You and I may know that Wesley's experience was of God because it is certified by the Bible—a book which has been proved true by millions throughout the ages, a book which may be verified by you and me to-day. "If any man willeth to do his will, he shall know of the teaching."

The value of the Way of Salvation which John Wesley discovered in Luther's Preface to the Romans, as Luther discovered it in Paul, and Paul in Christ, is that it furnishes the divine method of human progress. The difficulties which confront the soul are twofold—self-confidence and despair. The first leaves the soul in its infinite needs with only finite resources. The second doubts God and neglects even the faithfulness upon which his incoming depends. The difference, while appearing in many forms and under various names, is fundamental. Individualism is seen in the tireless self-centered worker in business or science who attempts to set aside or overcome his environment. Individualism in re-

ligion is seen in the moralist who seeks perfection in his own strength; in the Buddhist who believes in Karma; in the Confucian who boasts his observance of the fire methods; in the Roman Catholic who aims at sainthood; in the Protestant who regards faith only as fidelity to the laws of the universe and remains self-centered. On the other hand, fate is seen in the laboring man who believes in luck and lazily waits for something to turn up; in the materialistic scientist who denies the existence of human freedom or the value of effort in evolution. In religion this weakness is seen in tens of millions of orientals who confound providence with fate and stolidly await their doom; in the great majority of Roman Catholics who disobey the Church and depend upon extreme unction finally to deliver them from the consequences of their sins, and, in case of any oversight, upon prayers for the dead to deliver them from purgatory; in the multitudes of Protestant Church members who continue in known sin and rely upon the blood of Christ for a magical salvation as the Catholic relies upon the mass. Salvation by faith involves the completest self-surrender and humility on the one side, with such a divinely presented obedience and such victories through an indwelling Christ on the other side, as are clearly miraculous and incredible to the unregenerate.

Wesley in his doctrine of salvation by grace taught the finite to rest upon the Infinite, the Church to enter upon the dispensation of the Spirit, and each Christian to say with Paul, "I live, yet not I, but Christ liveth in me." Salvation either by morality outside the Church or by sainthood inside the Church is simply impossible of achievement; and, if it could be achieved, it would leave the soul still self-centered and selfish and lost. In his doctrine of Christian perfection, which Mr. Wesley regarded as his peculiar contribution to Christendom, he combated the opposite vice of spiritual laziness and permitted no Christian to attempt to cover his sin with the robe of Christ's righteousness. He demanded rather as the first condition of salvation at all faith in the sense of fidelity, a faith which enables each follower of Christ to say,

"I was not disobedient to the heavenly vision;" such an obedience as leads the Christian to say, "Yes, Lord," to every command of Christ; such an obedience as leads the Christian to close the chasm between the ideal and the real just as rapidly and as far as the steps in daily duty are revealed to him. Wesley summoned the believer in Christian perfection to such a surrender as enables the Holy Spirit to take full possession of the soul, casting down imaginations and bringing every thought in subjection to the obedience of Christ. Such an achievement is impossible with man but entirely possible with God; and the soul in which this moral miracle is achieved is so fully persuaded that the work is beyond its power, so conscious of the Spirit's presence, that it remains human and God-centered to the last. Human greatness is measured by humanity's capacity for God. Such a redemption is possible for each one of us. Try it and you will see how the finite may be reinforced by the Infinite, how "you may be filled with all the fullness of God." You will then recognize how Wesley in his doctrine of Christian perfection has blazed the path for the Forward Movement of the twentieth century.

J. W. Bashford

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

DREAMS THAT COME TRUE.

In a bitter January a schooner bound from Fernandina for Demerara sprung aleak in heavy weather and settled in the sea till her decks were all awash. The captain's wife, lashed to the top of the deck house, kept watch for a sail. On the third night, falling asleep from exhaustion, she saw in a dream a great ship coming to their rescue. Awaking at daylight, she opened her eyes on the fulfillment of the vision. A towering mass of canvas stood up against the southern sky; a big ship sailing northward from far Cape Horn was bearing straight down upon the water-logged lumber schooner. Approaching deliverance cast its shadow before; the shadow fell upon the sleeping woman; she came through her dream to the salvation it foretold. So runs the story. Whether true or not, it may introduce pictorially to the mind the moral certainty that humanity is to be saved by the coming true of its happiest dreams.

That man has had certain noble persuasions of things unseen and presentiments of things to come is matter of fact; whether these were perceptions of reality and revelations of truth vouchsafed from a benign, superhuman source, or were hallucinations self-generated from within, is, it seems, matter of dispute. According to the views of some investigators religion, in its genesis and its nature, belongs in the category of dreams. Huxley thinks that primitive man obtained his first conception of a spirit world from his experience in dreams; and it is asserted that man has no valid evidence of any objective reality corresponding to this dream-born conception. Tylor, the anthropologist, Herbert Spencer, and others also inform us that the origin of religion was in the dreams of primitive man, of whom, it is assumed, the savage of to-day is so certainly the mental type that by studying the latter we may know the former. It is explained that to the savage "all dreams are realities, and dream-land is to him an actual spirit land. The memories of dreams

are accepted by the savage as veritable experiences of the spirit world, are narrated as such in perfect good faith, and thus that shadowy realm becomes an object of unquestioning belief." According to Leslie Stephen, according to the unknown author of the book entitled *Supernatural Religion,* and according to agnostics of all schools, our beliefs are only "our dreams," to which no one knows that there are any corresponding facts. These so-called dreams, they say, are the effects and not the cause of our qualities; that is to say, we hold certain beliefs because we are what we are, and it is in no degree true that we are what we are because we cherish certain beliefs. Our Christian creeds, they think, are but the formulation, in terms of dreamland, of imaginings spontaneously produced and projected by our own minds; they do not contain any truth revealed to us, but are a revelation only of the contents of human nature; and they are less substantial than the spider's web in the morning grass which the insect spins out of his own bowels in the darkness of the night as we spin creeds in the darkness of our ignorance and superstition.

All these theorists exert themselves, with zeal worthy of a better cause, to bring quickly in the time apprehended in the lament of Hermes Trismegistus, when "the religious man shall be held insane—the victim of delusions, taking daydreams for realities, the devotee of enchanted nothings and illusory phantasms, like the dream of the oriental Maya." To these dismal gentlemen, naturally enough, Zola adds himself, a champion "realist" who knows real things when he sees them, and paints them to the life, so that if one wants to commune with reality he should go to Zola's books and not to the New Testament. Zola writes that the Christian religion, like all others, grew up because "Humanity thirsts after illusions. It was born of that need of the Lie" (and he writes "lie" with a capital as we do the name of God)—"born of that necessity for credulity which is a characteristic of human nature. This is in fact the story of the foundation of all religions." Concerning such an utterance from such a source it seems not improper to remark that when a man, to whom the world is a sty where he goes about on all fours in the mire, interrupts his nosing of nastiness and gives himself a crick in the neck by lifting his head a moment toward the high theme of religion for the purpose of expressing his swinish

views thereon, the opinion we have quoted is just about the sort of drivel that might be expected to drip from his jaws.

According to the naturalists the genesis of religion was as we have described largely in their own words, and it seems naturally to follow—indeed, it is by many of them distinctly declared—that religion even in its highest form is unsubstantial, flimsy as dream-stuff and built of hallucinations which correspond to no reality. The bald naturalistic affirmation is that all religion is delusion and its objects fictitious; faith is imagination, and a personal God is a ghost conjured up out of the foolish fears or fond wishes of human ignorance and imbecility. Now, it would seem that there should be some criterion by which reality may be distinguished from unreality, some way in which a man may know whether he was in any particular experience dreaming or awake, and in general whether his faculties, especially those which are highest and noblest, trustworthily inform him or habitually deceive him. It would appear not too much to suppose that the common sense of all men might agree to say that a vision which can materialize itself is a potent entity; that a chain of predictions which is afterward fulfilled proves foreknowledge; that a ghost from whom proceed moral transformations, spiritual impartations, and other divine effects is too puissant to pass for a mere specter; and that a dream which comes true is something more than a dream even though it be the Messianic dream of a Deliverer causing the light of an infinite hope to flit across the face of the human race in its infancy like a smile on the countenance of a sleeping child indicative of happy dreams; concerning which the men of faith (who have found glory begun below) assert that the Bible's earliest prophecies were humanity talking in its sleep and disclosing a heaven-sent dream, which, centuries after and now some centuries ago, came literally and visibly true in the incarnation, life, death, resurrection, and ascension of the historic Christ our Lord and Saviour, whose kingdom still proceeds with ever-increasing momentum toward world-wide dominion—in confirmation of which the Bible, Christianity, Hebrew and other history, and Christendom itself are in evidence. It seems unscholarly and stupid to class things like these among unrealities. We submit that all such matters may be fairly judged by the principle contained in the thoroughly scientific test of prophecy

proposed in Deut. xviii, 22, ages before scientists were born: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken; the prophet hath spoken it presumptuously."

The skeptical opinions we have quoted are nothing new, for history reports that the approach of religion's messenger has frequently been greeted with, "Behold this *dreamer* cometh;" and it is not to be denied that, viewed from ground level with the merely natural eye, Christianity's story has a look of the improbable and its program seems preposterous. Skepticism from the first turned upon its history and its prophecy a cynical or compassionate smile. Trypho, the Jew, said to the early Christians in Justin Martyr's time concerning some of their testimonies about Christ, "Do not venture to tell romancing tales lest you be convicted of making fools of yourselves;" and Celsus declared that the disciples in telling of Christ's miracles were romancing. "What will this babbler say?" was curiosity's frequent remark as it paused a moment to listen to the prattling of the infant faith. From it many listeners turned away as from the inane maundering of some "tale told by an idiot full of sound and fury signifying nothing." When the Boy of twelve disputed with the doctors in the temple there was doubtless incredulity if not scorn upon some of their faces. How should they suppose that his briefest syllables were eternal, his local utterances pregnant with cosmic intentions, and his lightest word heavy with meanings which outweighed all human wisdom? Christianity to the age in which it was first promulgated was a "June dream in January," not then known to be a revelation of tides and forces certain to bring on the time of the singing of birds and the blooming of moral summer over the face of the earth. Nor is it wholly different now. Not a few men who think themselves shrewd and sensible, who thoroughly and devoutly believe in real estate and stocks and bonds and bank accounts, feel when religion is broached as Faust did when he said,

> Now we're in the sphere, I deem,
> Of enchantment and of dream.

Astute and knowing persons—"men of affairs," they are called—practical politicians, diplomats and statesmen, financiers and dealers, who claim to know what sort of a world this is and what are the conditions of success, lawyers and judges familiar with

the obverse and sinister side of human affairs, police and detectives who wade about in the slimy sediment of depravity that settles at the bottom of society—many of these hard-headed, unimaginative, sagacious men of the world looking from their standpoint regard Christianity's optimistic scheme as impracticable, its success highly improbable, and its advocates amiable theorists and enthusiasts, a company of harmless though rather troublesome innocents abroad. So ideal and unearthly do Christian plans appear that even believers are sometimes daunted by very solid and apparently insuperable obstacles, and the faith of many fails to entertain millennial or any very sanguine expectations. To those who stand off and apply critical judgment to the prospects of Christian enterprises, untouched by the enthusiasm which launches them, they often wear a look of impracticability. Listening to Miss Vida Scudder, fresh from residence and labor in St. Mary's Street, in the slums of Philadelphia, tell to a cultured audience in the shadow of a great university the story of the "College Settlements," their origin, spirit, purpose, and methods, it seemed like the recital of a poem, an ideally beautiful dream, too good to be true, and the speaker seemed a rapt visionary. To hear such high conceptions unfolded with a confidence unconscious of its own audacity, in the calm, sweet, matter-of-fact manner which Christian faith adopts, was sentimentally an elevating and exhilarating experience; but even in the mind of a believer the momentary question would rise how in this selfish, sunken, and sordid world, such beauteous schemes can possibly be worked, or, being carried on, accomplish such results as are proposed.

Practical judgment, unaware of the might of spiritual forces, naturally condemns Christian plans for the elevation of mankind as Utopian and absurd; and it must be confessed that, in contrast, some of the schemes of worldly wisdom for human relief and amelioration have had an appearance of superior practicability, a look of moderation and reasonableness and not attempting too much. Their proposals have kept within the bounds of obvious possibility. Common sense approved them and expected results. Yet they came to naught. They collided with facts which they had left out of account, or were caught in laws they had failed to perceive, or lacked motive power from having neglected to connect with the sources of real energy. They were adynamic

The shrewd makers of these plans ventured on them with confidence, reason took a solid comfort in settling thereon, little dreaming that plans and planners would sink and disappear together; as was fabled of sailors in arctic waters, who, mistaking a sleeping whale for an island, disembarked upon it and built a fire at which they warmed themselves until leviathan awoke and dived, and the sea swallowed them. Take, for a single instance, Machiavelli, who shrewdly aimed to create a science of practical politics. His ideas are embodied in his "Prince." The salvation of society by political management was his plan. He assumed the total incurable depravity as well as the gullibility of men. He believed they were evil by nature and good only by compulsion. He supposed himself to know human nature. Government by force and fraud was a necessity. What small nominal morals he had were Jesuitical. Unscrupulous selfishness, superior cunning, heartless ambition, audacious boldness, duplicity, and artful dissimulation were the forces and means by which the problems of government could be solved. This practical politician forgot that there is a moral nature in man and a moral law in the world. He altogether divorced government from morals. The verdict of four hundred years, based on experience, condemns his scheme as not only disgraceful but utterly futile, and his reward is to be remembered as "Machiavelli the visionary, the impractical theorist." Even more foolish and stupid are the men who to-day, after four centuries of additional enlightenment, in a republic that is strongly Christian and loaded with moral sentiment, attempt to dispense with moral ideas and ignore moral principles, and announce that the Ten Commandments have nothing to do with politics and that morality in politics is an iridescent dream. History serves notice upon such men that any party or party leader that undertakes to dispense with moral ideas is doomed. The people watch the growth of corruption, and when it threatens to take control they can be depended on to rise in their wrath and drench politics with a tide of moral fury which will wash things clean. When the body politic is nigh to death from blood poisoning and gangrene the uncorrupted manhood of the nation injects fresh morals by transfusion from its own pure, healthy veins.

In contrast with worldly wise schemes that failed through structural weakness and lack of motive power, Christianity is a

worldly foolish enterprise which succeeds. In it an appearance of feebleness conceals amazing energies. The new faith which Christ brought to men ought by all earthly calculations to have failed at the very outset; somehow it failed to fail. All established earthlinesses jeered at it as a superstition and delusion. Yet the most unlikely doctrines, preached by the most unlikely men, in the most unlikely place and manner, took possession of the world. Pliny wrote to Trajan concerning it, "The contagion of that superstition has penetrated not the cities only, but the villages and country; yet it seems possible to stop it." Pliny was wrong; no power could stop it. The only adequate explanation is that "that superstition" is divine; its efficiency is of God. We should beware of surrendering one iota of the really supernatural and miraculous out of the Bible, out of the Christian origins, and out of moral experience; for if Christianity is not miraculous it is a fraud. Gibbon's explanation of its progress is insufficient. In truth it is built, foundation and superstructure, of the supernatural, and is radiant within and without with a "light that never was on land or sea."

Our unearthly religion might easily pass for a dream but for the fact that it keeps its dreamlike promise to the soul and life, reads us a poetic prophecy and proceeds to harden it into history, composes what seems a fine fiction at variance with earthly canons of probability and then institutes it into the firmest kind of fact. "Such stuff as dreams are made on" according to the naturalistic theorists, solidifies into durable reality. A paradisaic mirage petrifies into a continent abiding between the floods, anchored and wedged into the frame of the world. The New Jerusalem which hangs in the firmament of an exile's island apocalypse, too golden and glorious to be more than a cloud pageant afloat in gulfs of unsubstantial sky, descends slowly out of heaven from God, settles down upon the solid earth, and establishes itself in undeniable forms of godly lives, just and peaceable communities, and benign civilizations—an actual kingdom of God among men, as much a reality as the Russian empire.

"Christianity," said Schelling, "is in its inmost nature historic;" that is, it is fact and not myth or theory. It has a philosophy and promulgates doctrines; but it is an event, something which has transpired and goes on happening up to date. Instead of saying, "I beg leave to submit my theory about God,"

it points to the incarnate Lord and says, "Behold God manifest in the flesh!" Instead of arguing for the possible perfectibility of humanity, it presents Mary's sinless Son and says, "Behold the perfect Man!" Such is the directness of its method, and the demonstrative nature of its proofs. It justifiably insists on being treated historically since it offers records as authentic and hardset as any that are petrified in geologic rocks, and can prove itself to have been for two, if not for three, thousand years the one great history-making power.

Our simplest formularies of faith, those primitive statements of belief most widely accepted, the Apostles' Creed and the Nicene, are made up chiefly of faith's recital of facts. They reasonably affirm God, the Creator of the world and Father of men, the divinity, incarnation, crucifixion, resurrection, and ascension of Jesus, immortality, the general judgment, the spiritual Church universal, the Holy Spirit. The Christian credo is not simply a declaration of opinion, but a positive assertion of well-substantiated facts. Moreover, its facts are dynamic, kinetic, multipotent. On Christmas Day, 1892, in the Church of the Incarnation, in New York city, Phillips Brooks said, "The very moment that the birth in Bethlehem was a fact it became a power. The little hands beckoned and sages from the East harnessed their camels and started on their way. The little hands were lifted and Herod trembled on his throne. . . . And there is no difference more striking between the vague religion of aspiration and the definite religion of personal faith than just in this; the last is no sooner a fact than it becomes a power. . . . In that baby-life at Bethlehem there lay the power which has run through the world; the power which makes Judea burn like a star forever; the power which has transfigured history; the power which has made millions of men its joyous servants; the power of millenniums yet to be." The one pertinent and imperious question which rises here and flings its challenge out through the wide world is, whether that of which such things are truly said by such a king of men, too manly to lie and too sturdy and clear-headed to be deluded, can be only a mythic dream.

A careful study of the nature, language, personnel, action, and results of Christianity ascertains it to be as practical, sober, serious, sane, sensible, earnest, and effective as it is audaciously adventurous in the face of worldly improbabilities. It uses

strong language and fulfills it; its pledged future comes on into the present tense as steadily as world-systems roll; its verbs are active-transitive whose forceful meaning passes over upon an object. Whereas Confucius said, "Do not to others what you would not have them do to you," Jesus Christ said, "Do unto others as ye would that they should do to you;" the one a negative refraining, the other a positive doing good. There is no inert passive voice in Christianity's grammar. Its patience is the self-control of power, its submission a decision and not a weakness of the will; its meekness has the might of Moses under it; even its reception of the efficient operations of the Holy Spirit is volitional, self-determined, and cooperative. Prayer is useless, say some. They would be correct if he who prays were isolated and insulated; but suppliant hands touch celestial currents and make overhead connection with moral energy. The objectors would be right if prayers went alone; with all true praying, however, goes commensurate working which it invigorates and empowers. The man who prays, in proportion to the purity of his prayer, becomes a spiritual power, a nerve from the divine brain, yea, perhaps a ganglion, as we call it, whence power anew goes forth upon his fellows. The true suppliant belongs to the laboring classes and toils unremittingly to answer his own prayers; the ground where he energizes and agonizes is well bedewed with sweat, sometimes of blood. The properly devout Christian prays like an ultra Calvinist to whom all power is with God, and works like an ultra Arminian to whom the power is largely with men. The inspired dreamer is a doer who strenuously strives to make connections outward and upward in order to avail himself of the friendly aid of forces which help those who help themselves, making the stones of the field to be at peace with him and the stars in their courses to fight for him.

The religion of Christ, though born in early Eastern lands, devotes itself not to metaphysic meditation, umbilical self-contemplation, and pietistic reverie, but to athletic enterprise, striding aggression, and a manifold imperial dominion. The stream of its project does not melt in mist as does the Staubbach at Lauterbrunnen, a falling wreath of "dangling water-smoke which like a broken purpose wastes in air;" rather some of its propulsions—for example, the impact which breached a way through savage barbarism in the Sandwich and other South Pacific is-

lands—suggest that it more resembles that dense emission which in the mining regions of the West shoots from an iron nozzle and tears a hole into the mountain side. While Hinduism gives the prime place to elaborate philosophies, Christianity gives philosophy a secondary rank and its first preoccupation and urgency are directly religious and practical. Dr. Paul Carus, a student of comparative religion, after pointing out that Buddhism by reason of its philosophy and its ethics bears a closer resemblance to Christianity than any other religion, adds that this does not impair the superiority of the Christian religion, for everything that is good in Buddhism may be found in Christianity, while Christianity has various advantages, one of them being that it is vastly more *practical,* more in touch with the progressive life of the world and suited to that Western civilization which dominates the present and the future. Kaftan, the philosopher of the Ritschlian school, calls attention to the intensely practical aim of Christianity, showing its supreme purpose to be the substantial redemption and enduring blessedness of man.

Horace Mann once said, "Just in proportion as a man becomes Christlike, he passes out of the region of theorizing into the region of beneficent activities." Christ has raised up a race of idealists with sturdy common sense, intense and formidable, hard-headed and soft-hearted; men of pith and nerve and muscle whose inspired intention shapes a purpose as distinct and firm as any nail and whose very pulse-beats are hammer-strokes to drive that nail home to its useful place; men as substantial as ever tramped the earth, dented deep footprints in historic clay, or carved their memorable names upon enduring rock; men with grip and go, with grace and grit, strong-handed and sure-footed. The forefathers and founders of this nation are described as "stern men with empires in their brains." They were specimen Christian products, and it is now written pretty large in the most momentous history of two centuries that those brains were not daft; the empires simmering therein, which might well have been called iridescent dreams, have materialized until forty-five of them salute the sun, which never shone on such a sight before, as he drives his chariot from Atlantic to Pacific. The ideal in their minds concreted into an actual model for all future ages. The Koreans had no name for Christian missionaries, never having seen such people before. So they watched and

studied them until they could construct a descriptive name. Then they put together a word which meant "The-Jesus-doctrine-doing-people." They had observed that the missionaries all the time talked of Jesus, taught his doctrine, did his commandments. The only thing known to the credit of the anarchists is the invention of one expressive phrase, "the propaganda of the deed." The most spiritual of religions files a prior claim to that phrase as being photographically descriptive of its own method, though its implements are not bombs and pistols, but deeds of justice, self-denial, mercy, and love.

Not only does all Christian inculcation conclude upon action, and aim at the production of powerful personalities, but its tone and utterance are brisk, prompt, and businesslike. It consents not to be put off, but insists upon immediateness. Its civilization is not found in the land of "Pretty Soon," which is the country of "By and By," where procrastination takes the place of punctuality and no one does anything to-day that he can put off till to-morrow. Everywhere it utters a peremptory "Now!" and moves to have its business declared urgent. No one, we think, has ever intimated that "The Lotus Eaters," as Tennyson describes them, look like a Christian company.

In this same direction, as indicative of the intensely practical nature of Christianity, it is noteworthy that Christ turns rewards and penalties on doing or not doing the things we ought. Our understanding is that whatever ultimates in a man's loving righteousness with all his heart and working righteousness with all his powers accomplishes his salvation on grounds provided, and whatever falls short of just and righteous conduct is insufficient. He who said "conduct is three fourths of life" was not in that particular far wrong. No amount of mere sentiment, complacency, feeling, professing, or believing can meet Christ's terms. Faith is spurious unless in proportion to its opportunity it fruits in commensurate action. Trusting is vain without obeying, and the obedient soul involuntarily doubting all things is safer than the disobedient presumptuously believing all things. Feeling must coin itself in deeds or it is worse than nothing. This is Christianity's teaching. It deals severely with mere visionaries. Its emphasis is on things to be done: "This *do*, and thou shalt live," "He that *doeth* the will of my Father," "Whosoever heareth these sayings of mine and *doeth* them." If it be

true, as is claimed, that in certain early centuries the Church was led by Hellenizing influences to lay too much stress upon dogma and too little upon conduct, it is undeniable that in these last days the Church returns Christward and cares more for the Sermon on the Mount than for any dogmatic formula. If it be true that "while Romanism is the religion of ritual, Protestantism has been too largely that of the creed," it is also a fact that the growing sentiment of Christendom, both Catholic and Protestant, was expressed by Canon Farrar when he wrote:

> The more years pass on, the deeper becomes my conviction that religion does not mean and has little to do with many things it is taken to mean. It does not mean elaborate theologies; it does not mean membership in this or that organization; it does not depend on orthodoxy in matters of opinion respecting which Christians differ. It means a good heart and a good life. Right conduct and holy character—these are the tests of the only sort of religion which is of the smallest value. All else will vanish; this will remain. Of the many lies which God's fiery finger will shrivel from the souls of men, all sorts of religious shams, unrealities, human systems, shibboleths, and accretions to the pure truth of his Gospel will be most numerous.

It is proper that those who surmise that Christianity may be phantasmic be required to admit that it is a ubiquitous and somewhat industrious phantom, which walks in open day rather than in the dim mysterious night; restless and intrusive with an irrepressible propensity to participate aggressively in all affairs; a phenomenally brisk and obtrusive specter, a universal busybody intermeddling with every sphere and interest as if its motto were, "Nothing human is foreign to me;" a specter which stimulates the inquisitiveness of science, furnishes a coherent philosophy to the student of the nature of things, strides into every important conflict to take a hand in the struggle, rises in every arena of debate to discuss all subjects, grapples with urgent social and industrial perplexities, submits solutions for all serious problems, estimates values like an actuary, warning of danger and prescribing safe methods of procedure; a specter which establishes chairs of applied Christianity in the assumed conviction that it is variously applicable all around the circle of human concerns and activities; a specter which so interferes like an adviser general to the whole earth as to arouse resentment in those who do not acknowledge its authority and are not pleased with its everlasting intrusions. Henrik Pontoppidan, a Danish writer, has given fresh publication to the often-reiterated complaint that Christianity insists on meddling with everything.

He says querulously, "Local Christendom is called to arms whenever a temperance club is to be organized, or woman suffrage discussed, or clothing procured for the poor." Pontoppidan charges America with being the author of the "new doctrine" of "practical Christianity," and for his part would like to order the officious clergy back to their cloisters, cathedrals, churches, and chapels, to long prayers and pious vigils and saintly seclusion. He wishes Christianity to return to Thomas à Kempis, clasp its hands in meditation, fix its gaze on the heavens, and deport itself here as a pilgrim and a stranger. But it has already gone back past the cloister reveries of Thomas à Kempis and the subtle metaphysics of the Athanasian Creed to the lofty ethics of the Sermon on the Mount and the active compassionate benevolence of Jesus Christ—to recall and emulate the example of that busy Friend of publicans and sinners, who continually went about doing good. Matthew Arnold truly said, "The Hebrews had a genius for righteousness;" that genius was God-given, and the more complete religion which came through the seed of Abraham and great David's greater Son is in the world as a power of rectification and control to superintend all movements and conditions into conformity to the will of Christ the Lord.

When the unbeliever informs us that delusions are abroad and that our faith is one of them we unhesitatingly admit that many things have been believed which were not true. That this is a world full of illusions, not all optical, no one is more assiduously warned, incessantly reminded, and completely aware than the Christian. He knows that the imagination is an active and prolific faculty, often unduly developed, and that a large part of practical and saving wisdom must always lie in discriminating between mere imagining and rational faith, between the figments of a foolish brain and the deepest convictions of the human soul, between the vain visions of an oversanguine nature and measurably realizable ideals. James Russell Lowell wrote a friend, "You know what a distrust I have of the poetical temperament, with its self-deceptions, its real unrealities, building its New Jerusalems in a sunset cloud rather than in the world of actuality and man." There is no denying that a stream of poetic propensity runs through the veins of mankind, and man's nature and the world make possible many self-delusions from within and impositions from without. But as Christ showed himself

to be a discerner of hidden facts, even of character and thoughts, so Christianity furnishes tests for distinguishing between substance and unsubstantiality; and the effect of the moral and spiritual illumination given to the devout soul is not to cloud but to clarify intellectual perception. Moreover, the mind committed unconditionally to rightness, by its fixed adjustment to the great Center of all, gains a universally correct perspective and is in possession of the true parallax by which it may know the bearing and relationships of all realities. Christianity does not disuse the critical faculties, but sharpens them to their keenest edge. It encourages the application of scientific methods to the examination of all things whose nature admits of such methods. It applies the severest possible tests for the sifting of the exact truth from the crude mass of falsehood. In the highest sense it is utilitarian and estimates all things by their face value for usefulness. Lowell, recognizing and guarding against the dangers of the poetical temperament, was one of those who hold that whatever else may be illusive, religion lives, moves, and has its being in the world of actuality, and that Christianity's prospectus is not of a white city of crumbling palaces built upon cloud-continents of sunset seas, but of a kingdom which hath foundations whose builder and maker is God.

For reasons internal as well as external the Christian disciple has been able from the first to face without dismay the curled lip, the incredulous sneer, the derisive laugh. A cynical skeptic recently defined faith to be the power "by which men are enabled to believe that which they know to be untrue." For the reasonableness of belief let the strongest poetical intellect of the nineteenth century answer. Let the denier listen to the vigorous voice of that unprofessional but downright and independent asserter of the supernatural, whose soul ascended from Venice in December, 1889, and whose body by England's decree rests in the Poet's Corner in Westminster Abbey. Could affirmation be more positive than this?

> I absolutely and peremptorily believe!
> I say Faith is my *waking* life.

This man holds religion to be no reverie. He is certain he is not in a trance when he believes, but wide-awake, self-possessed, and master of all his robust powers. His faith is firm conviction; he spurns the agnostic with language on the great essen-

tials quite dogmatic. And in full accord with him touching the unseen objects of belief was the titled Laureate of Victorian England whose final declarations affirmed spirit to be the one indubitable reality. "Matter, time, and space," he said, "are all illusions; above and beyond them all is God, who is no illusion." What such men sturdily affirm, can it be in any man a sign of strength, sanity, and wisdom to deny? If the faith-life were all a dream-life made of unrealities, would not such keen, high, fearless thinkers know it? Who is it claims a shrewder faculty for knowing? Does the cynical skeptic whom we quoted stand up to measure his stature with theirs? When he tiptoes to his full height it becomes clear that he needs to be on his watch lest the cranes that sup on pygmies gobble him up.

Reasons which satisfy the strongest minds justify the high faith and immense hope of Christianity. If there be a God in the universe, a supreme and eternal Spirit, Creator of worlds and Father of men, Master of all forces, Lord of all being, then faith may reasonably affirm possibilities otherwise incredible. The Most High God when he arrives brings infinite possibilities along with him. He is not limited by our petty finite preconceptions any more than a rosebush is limited by the ideas of the aphides encamped on one of its leaves. The Christian is a daring believer, because whoever believes in Jesus Christ as Son of God and Saviour of men has leaped the gulf of darkness, doubt, and fear, and stands where all is light and nothing can be too good to be true. He who is sure of Christ can be sure of numberless consequent things. Once for all and forever he believes in boundless blessedness and beauty of which Christ is the proof and the pledge. Defeats cannot daunt, delays cannot dishearten the disciple of Him to whom all power is given in heaven and on earth and with whom a thousand years are as a single day. This disciple believes indomitably, through dark and bright, and, no matter what happens or fails to happen, lives and dies believing with intrepid and unwavering reliance. He sees the vast inclusiveness of simple faith in Christ and knows that all the rationalists in the world have nothing more rational than that blessed faith. If this be dreaming, then the only sane and advisable prayer to whatever superior power may happen to exist is,

> O let me not awake, my God,
> But let me dream alway.

THE ARENA.

CAUSES OF THE RECENT RELIGIOUS AWAKENING IN JAPAN.

In Japan we are having a wonderful religious awakening since last year. The revival fires that swept throughout the country are going on with increasing power and success. The national opinion is in favor of Christianity. The people are intensely in earnest to hear the Gospel preached to them. Hundreds of souls are converted to God. The very foundation of heathenism is shaken and is on the verge of ruin and destruction. The friends and foes of our missions are alike wondering at this rapid advancement of the kingdom of God. It needs no prophet to foretell the coming triumph of the Gospel. In this generation two ethnic religions—Buddhism and Shintoism—will meet their ruin, and Jesus Christ will be crowned in the hearts of our people.

The first cause of this religious awakening is the revision of the treaties with foreign powers. These treaties were formed when Commodore Perry came to our country and opened the ports. Then our laws, customs, and manners were so different from those of the civilized nations that no foreigner could live under the administration of the Japanese government. Every foreigner, therefore, was allowed to live in the concessions and to be governed by consular jurisdiction. The consuls were both executive and judicial officers at the same time. If any foreigner violated Japanese law he had to be tried, not in a Japanese court, but by his consul, according to the laws of his country. This consular jurisdiction was perfectly right and just at the time when Japan was not enlightened. We have it now in China. The Japanese government, however, improved its laws and judicial system year after year until the administration of justice has become equal to that of America or of any other country. Life and property became safe in Japan just as in the civilized nations. Thus the consular jurisdiction became an outrage to the sovereignty of Japan and aroused the indignation of the people. Several times the Japanese government tried to revise the old treaties, but this was opposed by the foreign powers, until both the government and the people lost their patience. It was the natural consequence of this that the reactionary movement was inaugurated against foreigners and the things which are foreign. Christianity was not free from the national rebuke, not because the people found any fault with it, but because it was introduced and propagated chiefly by foreigners, whose governments were so unkind to our nation on the question of the revision of the old treaties. Thus the progress of the Gospel, for a time, seemed to halt, bringing with it the unkindest criticisms even of the friends of our missions. It was, however, to the great honor of England and America that

they took the lead in the question and revised the old treaties, by which their subjects in Japan had to live and be tried in the Japanese courts according to Japanese laws. All other powers followed the example. The revised treaties came into effect about three years ago. The emperor sent out the edict urging the people to observe international comity toward foreigners. This changed their entire attitude in favor of foreign things, and especially of the Christian religion. They have now the kindest feelings toward the subjects of foreign powers. This was the great preparation of the recent religious awakening in Japan.

The proportion of Japanese Christians to the non-Christian people is one to every thousand, and yet the Christians in greater proportion have been occupying the influential positions of public life. Mr. Kataoka, the speaker of the House of Commons, is an elder of the Presbyterian Church. He and his colleagues, Mr. Nimoto, Mr. Yebara, and others, stood in the political field as stanch Christians. Their integrity, wisdom, and power were shining lights in the ever-turbulent world of politics. They were successful not only in their personal achievements, but also in passing laws which are founded on Christian principles. Two years ago they proposed the bill prohibiting young men under the age of eighteen from using tobacco. It carried both houses, was sanctioned by the emperor, and became the law of the nation. Since then the educational department has sent out its proclamation prohibiting all students of whatever age from smoking. Last year these Christian statesmen secured the passage of another law prohibiting young men from drinking intoxicating liquors. Furthermore, these political leaders went out last year as evangelists to hold revival campaigns. Their addresses and testimonies were full of Gospel truth and power. The writer himself heard their addresses several times, and can testify to their salutary influence in leading men and women to Christ.

Japan has now one of the finest educational systems in the world. Her children go to kindergarten at the age of three. At six they go to the grammar schools, where they stay six years. At twelve they go to the high schools, where they remain five years. They then enter the gymnasium for three years, then the college for three years, and lastly they study in the university for three years, making in all twenty-three years, including the kindergarten. This is two years longer than the educational system of America. For all these schools we have a uniform system of moral instruction. This is based on the educational rescript of the Japanese emperor, in which his majesty recommends the students to be faithful to the emperor, to be obedient to their parents, to be kind to their brothers, to be honest and sincere with their friends, to be patriotic to the country, and to be loving to their wives when they are married. This rescript is one of the best declarations of those ethical principles which are founded on no religious system. Every university president, all principals of colleges, gymnasia, or grammar schools, must

read it before the students once or twice every year. And, further, he must expound to them these principles at least once a week, in order that they may keep and observe them. The educational department of our national government tried this moral instruction, separate from religious teaching, for the last twelve years, but without much success. Japanese students, as a whole, have the downward tendency. Many graduates of the government schools neither keep nor observe these ethical principles which were taught to them while they were in the schools. Now it is the general opinion in educational circles that the present moral education is powerless. It needs more than simple ethical principles. It must go beyond these. Unless the hearts of the students be quickened by religious forces no moral teaching can be successful in leading them to a perfect life and character.

Benevolent institutions are the product of Christianity. There were none in Japan under her old regime. The Japanese Christians felt the urgent need of hospitals, orphanages, insane asylums, schools for blind, deaf, and dumb, and homes for ex-convicts. They are successful in establishing these institutions, and in maintaining them for the blessings of our people. Here I must not forget to note the experience of Mr. Ishii, my Christian friend, the founder of Okayama Orphanage. Years ago he was a student in the Government Medical College in the city of Okayama. One day while he was taking a walk he met a beggar mother and her boy. From curiosity he inquired of her the reasons of her conduct. She explained the whole matter. He was moved with compassion, and took her boy into his room. He fed and clothed him. It was the first inspiration to him to devote his whole life and energy to this kind of work. He left the college before graduation and started an orphanage. Amid all trials, difficulties, and sufferings he was patient and persevering. The institution grew larger. It has now more than three hundred orphans. The general public, both Christians and non-Christians, royally support the work, which is getting to be one of the best and largest orphanages in Japan. Recently the writer himself visited the institution and can witness to the genuine service done in the name of our Master. This is only an example of scores of other benevolent institutions which have been founded and are successfully carried out by the Japanese Christians. Here we must not forget the fact that since the introduction of Christianity Buddhists in Japan are trying to establish benevolent institutions, to publish religious papers and magazines, and to organize young men's Buddhist associations. They believe that if they can adopt Christian machines and methods they can cope with Christianity. This is their last hope. But Christian machines without Christian fire and power behind them do not work. The failure of the Buddhist institutions, contrasted with the success of the Christian institutions, is turning the nation's attention from that religion to Christianity.

Another cause of recent religious awakening in Japan is the

patience and self-denial of missionaries and native preachers. The sacrifice of missionaries is pretty well understood by the friends of our missions; how they must forsake the pleasures of their American homes and friends, and must make the "cold plunge into the very heart of heathenism." Their separation from their children and wives adds still greater trial. Compared with them the native preachers are making no less great sacrifices of another kind. The reality of privation, sickness, and persecution stands before them night and day. They can endure them all with greater pleasure if they are unmarried, but it is heartrending to see their wives, and even innocent children, suffering the same without understanding the cause. They must live upon an average of ten cents a day for each member of the family. They can live upon this, but only in a poor and meager way. Many of them have physical weakness either in themselves or in their families, and they can with difficulty pay their doctors' bills. They must appeal to the Conference claimants fund to pay debts incurred from sickness. They could get better positions and better pay if they looked for other professions. But no! They are loyal to Christ. Their lives are splendid examples of Christian self-denial, for it is much harder to live for Christ through sufferings than to die for him.

Thus the patience and self-denial with which they have sown the seed of the Gospel truths is now blessed with rich harvesting. Their perseverance, their devotion, their prayer, and their sympathy toward their benighted fellow-countrymen are a mighty power in leading souls to Christ. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Thank God! this promise is being fulfilled in Japan to-day.

Last year the twentieth century movement was proposed by the Japanese Evangelical Alliance. President Y. Honda, who is the most beloved and honored father of our Methodism, was the superintendent of this organization. Their proposition was indorsed by the Missionary Conference. The declaration for the campaign was published, and preparation was made with much thought and prayer. The speakers were sent out to the large cities and towns to preach the unsearchable riches of Christ to the dying millions. Everywhere they met with success. Hundreds and thousands of souls were converted to God, demonstrating the saving power of the Gospel. At this opportune time Dr. M. C. Harris and Mr. John R. Mott, of North America, visited Japan and helped us in this great evangelistic movement. Mr. Mott's special effort, however, was directed toward the student classes. Here we must briefly survey the student field. In Japan we have two hundred and fifty colleges, universities, and gymnasia, with more than sixty thousand students. More than two hundred and thirty of them are the government institutions, under the control of the educational department of our national government. Their equipments, their professors, and their courses of study

are up to the standard of the best universities, colleges, and seminaries of America. It has been the policy of the educational department to give to students both moral, intellectual, and physical instruction without any religious teaching. This is a good policy in a country where there are more than two conflicting religions. There education and religion cannot be mixed, just as education and politics cannot be mixed where there are more than two conflicting political parties. But the Japanese government carried this principle too far in not allowing even Christian teachers and students to attend and take a part in church services or to talk about their personal Christian experiences. Further, many professors of the government schools, being graduates of German, French, and English universities, are the enthusiastic followers of either materialism, pantheism, agnosticism, or rationalism. Under such circumstances it was practically impossible for us missionaries and native workers to enter these schools and spread among them the influences of the Gospel. Furthermore, many Christian young men lose their faith when they enter these institutions. In this most difficult field God has led us to organize Young Men's Christian Associations under the leadership of Mr. Mott. Last year he held several evangelistic campaigns for the students. These meetings were really wonderful meetings. Fourteen hundred young men decided to become the disciples of Jesus Christ, twenty per cent of whom have already received baptism and joined with the churches. After Mr. Mott left the country the writer himself was called to seventeen cities to hold revival meetings, and met with much success. From these experiences he can testify to the remarkable influences of Mr. Mott's meetings, not only in the cities where he went, but also in those other cities where he did not go. The door of evangelization opened by Mr. Mott will stand unclosed.

In this connection it is interesting and important to know that students from Korea, China, and even from India are coming in large numbers to the Japanese universities. These will carry back the methods and ideals of the Japanese people. Japanese officers are reorganizing the armies of Korea and China. Japanese statesmen have increasing influence in the councils of these nations, and Japanese educators are taking important positions in the development of their educational systems. The president of the Imperial University of China, who succeeds the great Dr. Martin, is a Japanese. Japan is the leading nation of Asia—the key to the Orient. Japan Christian will mean Korea and China Christian; so that if the missionary societies of America concentrate on Japan they will work for these larger ends most effectively. They can aid us in this mighty movement, or they can leave us handicapped by inaction. We appeal to them, in the name of God and of a great people, to rally about us for the speedy evangelization of the Land of the Rising Sun.

U. SASAMORI.

Nagasaki, Japan.

THE ITINERANTS' CLUB.

THE CONFERENCE SYSTEM OF THEOLOGICAL EDUCATION IN THE METHODIST EPISCOPAL CHURCH.

"The ideal is the imperishable hope of something better, the mind's involuntary protest against the present, the leaven of the future working in it. It is the supernatural working in us, or rather the superanimal, and the ground of human progress. He who has no ideal contents himself with what is."—*Amiel.*

"I would have every minister of the Gospel address his audience with the zeal of a friend, with the generous energy of a father, and with the exuberant affection of a mother."—*Fénelon.*

"The object of preaching is constantly to remind mankind of what mankind are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions."—*Sydney Smith.*

"Whatever came from him (Horace Bushnell) bore the unfailing mark of his best qualities—insight, comprehension, power of statement. . . . His sermons belong to that class of literature which has been called 'the literature of power' because it deals with unchangeable factors and conditions of humanity. . . . He lodged so vast an amount of truth in heart and mind and conscience that it could not be forgotten."—*Theodore Munger.*

"I have long thought about the value of sermons, and I think I know it now. They idealize life for us. But there must be more in your discourse than mere morality. If you give them a moral essay, not a poor woman in the congregation but will feel that there is something wrong."—*Benjamin Jowett.*

"I don't call you from a sober use of human learning, but I would fain persuade you to think nothing worthy of your notice in books and study but that which directly applies to the amendment of the heart, which makes you more holy, more divine, more heavenly than you would be without it."—*William Law.*

"'Fullness in the Spirit.' We may be very sure that this command means nothing which 'unhinges' the Christian's life, and casts it loose from the noblest sanity and the most steadfast order."—*H. C. G. Moule.*

"I met a preacher there I knew, and said,
'Ill and o'erworked, how fare you in this scene.'
'Bravely,' said he, 'for I of late have been
Much cheered with thoughts of Christ, the living bread.'"

THE CONFERENCE SYSTEM: THE GREAT THEOLOGICAL SCHOOL OF METHODISM.

The Conference System of Theological Education in the Methodist Episcopal Church is much wiser in its theory and more effective in its operation than many of our own people and most of our critical neighbors of other communions have supposed. Its best friends are compelled to deplore much carelessness and superficiality in its actual working. Favoritism and sympathy have interfered both in "committee" and "Conference." The examinations have often been hurried. The argument based on God's use of "inferior means" and its defense in the Conference have been urged sometimes in a semi-humorous and irreverent and sometimes in a defiant tone. A chirp response to a conscientious challenger, a fling at some overexact and hypercritical examiner, a rumble of applause at the expense of "the college fellows" or in support of "old-time fire" have accompanied the canvassing of a case, and men have been "put through" in a fit of fervor not at all creditable to the candidate, the Conference, or the Church. But, happily, these incidents do not often occur in our day, and the tendency now is toward firm insistence upon thorough preparation and the man's ability to hold his own under the ordeal of examination.

The Conference System has much to commend it, and has great possibilities of efficiency. For earnest and industrious men it is admirable. It is the humble purpose of this paper to show how its effectiveness may be increased.

It is needless to say that the Methodist Episcopal Church has always set a high value on consecrated scholarship. From the dawn of our Methodism under Wesley to the time of John McClintock, and to the days of our own distinguished William Fairfield Warren, whose contribution to the cause of the higher education in our Church cannot be overstated, Methodism has stood for the consecration of culture and for the development of a cultured ministry. To this fact the status and promise of Methodist colleges, schools of theology, and universities bear confirmatory, emphatic, and inspiring witness.

In our Book of Discipline all candidates for the ministry are "earnestly recommended to complete a full collegiate course of study, and, if possible, a course in one of our theological schools, before applying for admission to an Annual Conference" (Disc., App., ¶ 56, 1; see also Disc., ¶ 335, 5; ¶ 190, 17; ¶ 338, 1).

But the Conference System of Theological Education is an institution by itself through which all of our preachers have been inducted into our ministry. It is really the only way of access. University and theological seminary diplomas cannot be a substitute for the standards and recognition of the Conference System.

Let us look more closely at this System. In doing it we must not be satisfied with the contents of chapter viii in the Appendix to the Discipline. The "Courses of Study" and the "Methods of Conducting Conference Examinations" do not give us an adequate—scarcely

an approximate—idea of the value of the System. Let us see what it does embrace:

1. *A Preparatory and a Four Years' Course of Study.* The outline of this course covers thirty-three closely printed pages (Disc., App., ¶¶ 59-79). It embraces studies for candidates (including local preachers and exhorters) in all parts of our field—English, German, Norwegian and Danish, Swedish, Finnish, Italian, Spanish, Chinese.

2. *A System of Examinations* (Disc., App., ¶ 58, 3-6). An examination in writing, if practicable, and in the presence of witnesses; a provision for midyear examinations; a scale of gradation, etc.

3. *A Board of Examiners* (Disc., App., ¶ 58, 1, 2, 7). Their appointment, number, qualifications, term of service, organization, assignment of subjects, etc.

4. *Instruction by Correspondence* (Disc., App., ¶ 58, 3). "The chairman shall assign to each examiner the books or subjects in which he is to give instruction by correspondence," etc. To judge justly the Conference System one should here read ¶¶ 104-111. And then consider that

5. *The Emphasis on Bible Study* is an essential part of the Conference System (Disc., ¶ 120, 2). Let me quote: "Searching the Scriptures: 1. Reading: constantly, some part of every day; regularly, all the Bible in order; carefully, with notes; seriously, with prayer before and after; fruitfully, immediately practicing what you learn there. 2. Meditating: at set times; by rule. 3. Hearing: at every opportunity; with prayer before, at, after. Have you a Bible always about you?" See Discipline, ¶ 124: "From four to five in the morning and from five to six in the evening meditate, pray, read the Scriptures with notes." Here is hidden the secret of ministerial preparation and efficiency. D. L. Moody understood it. Early Methodist preachers practiced it. It is in the Discipline to-day as an essential part of the Methodist system of preacher-training. "For all our ministers," the reader says. Certainly, and therefore for all who are enrolled in the four years' course.

6. *Emphasis on the Wise Economy of Time.* It is impossible here to cite all that the Discipline insists upon as a part of its noble system of making effective preachers. Read the Discipline, ¶¶ 104, 113-117, 124; read especially ¶ 126, especially Notes 1 and 2: "1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four and twenty. 'But I have no taste for reading.' Contract a taste for it by use, or return to your former employment. 'But I have no books.' Be diligent to spread the books, and you will have the use of them." It is an essential part of the Conference System—this surrender of the entire personality to God and this devotion of all one's time to his holy service. Enthusiasm makes the orator, patriotism the soldier, and consecration to God the preacher. This is the soul of Methodism. This view of our subject justifies the recognition of a seventh factor in the Conference System.

7. *The Professional Functions as Educating Factors.* There is no process of training so likely to promote intellectual discipline as the deliberate and conscientious use to that end of the preacher's and pastor's personal and professional duties. Says the theological professor to one of his students: "In answering this question imagine yourself before a congregation in which there are men who doubt. How would you state this subject?" What the imagination of the student does for him in the class the actual situation does for the Methodist preacher in the preparation and in the delivery of his sermon. Read over carefully the professional requirements in ¶¶ 104-144 of the Discipline. Every item requires an effort which tends to the stimulating and strengthening of the intellectual powers. For example: 1. The demand for self-scrutiny, the habit of watching within oneself "the stream of consciousness," compels attention close and discriminating. It gives texture and solidity to personality, opens the large realm of human consciousness—the world the minister has most to do with—develops conscience, helps to self-mastery. 2. The educating power of conversation in pastoral visitation is equal for educational ends to a long series of "recitations" or a professional *seminar*, with the added advantage of freedom, spontaneity, responsibility, and enthusiasm. Emerson says, "Conversation is the laboratory and workshop of the student." The pastor's life is packed with such opportunities in his casual and systematic contacts with his people, the old, the young, the afflicted, the "shut in," the discouraged, the imperiled, the prisoner, the invalid in hospitals and retreats, the scholarly people of his community whose acquaintance he cultivates as much for his own good as for theirs—judges, physicians, lawyers, scientists, teachers, clergymen, Roman Catholic priests, specialists, reformers. What intellectual power grows out of such associations! What arguments are suggested! What illustrations are created! What energies of enthusiasm and sympathy are developed! Into what a world of reality he is initiated; and how the tone of reality controls his spirit, voice, manner, and unconscious influence in the pulpit and elsewhere! Of course, I do not speak of perfunctory pastoral work, of visits made to be counted and reported, and that bristle like thistles in Quarterly Conference statistics. 3. The educating power dwells also in the instructional functions of a pastor, in Sunday school teachers' meetings, normal classes, special Bible classes, children's meetings, in the groups of adolescents, in Epworth League studies, Palestine classes, mothers' meetings, lecture courses to fathers, addresses to students, to workingmen, and a score of modern agencies that covet the pastor's influence and that rightly used would react upon himself like a life in some university abroad, stirring him up to invent and devise, driving him to libraries, sharpening his pen to write, adapting him to the age he lives in, and warming his whole personality into catholic sympathies and persuasive power. 4. Then that weekly sermon on which he thinks for months, the sermon that springs up out of a soil culti-

vated, enriched, and made productive by daily thinking, reading, conversing, and *doing*—can any educational process be more effective? 5. There is one other educating force in a pastor's life which I have not time or space to consider as it deserves to be treated—*private prayer*, the close, fixed, concentrated look of the soul into the face of the eternal God! Would that dear Benjamin Adams could give us his experience in this *sanctum sanctorum!* But this is the process in which are found intellectual insight and vigor as well as the fullness of spiritual power.

How may we put new efficiency into this venerable Conference System? How increase conscientiousness and a high sense of honor in candidates, committees, and Conferences. How develop a feeling of enthusiasm in the members of the Conference System? How make the Conference System worthy to supplement the seminary course? It would be of inestimable advantage to representatives of both if the Church no further reduced the claims of the Conference System upon the seminarians. And the representative of the latter order is to be congratulated who says frankly to the Committee of the Conference System: "Gentlemen, I ask no advantage from seminary certificates exempting me from your official scrutiny. Grant me the favor of a full four-years' course and the complete series of your own examinations. I desire the benefit of both the theological seminary and the Conference System."

There is an advanced step to be taken. In reality the Conference System is lifelong in its provisions. Its lower standards and less severe requirements for the first four years are excused by our scholars because of the forty years or more during which the course of study in the professional service is to be continued. This theory should be put into form and made a fact. The man who has graduated from college, and then from the theological seminary, and after that from the first four years of the Conference System, is prepared—to begin a course of study. If he does not feel this he is to be commiserated. Is an addendum to our prescribed courses possible? In prescribed studies and text-books, possibly not. But is there no general and comprehensive course in which the general *emphases* and the currents of thought in our present age may be recognized? Is there no plan by which the piety, the scholarship, the rich experience, and the splendid enthusiasm in our ministry may be brought to the service of our younger and more ambitious men? Is it possible to develop a Guild or Fraternity of Lifelong Educational Endeavor—voluntary, free from oppressive regulations, but radiant and inspiring with a noble ideal, and vital with a divine enthusiasm?

It is in pursuance of this thought that already there are pledged men who have united in a Fraternity of Lifelong Educational Endeavor. One of them writes: "I have given myself to the ministry for life. I am now forty years old. While I keep busy every day, I am working chiefly for the ten years between my seventy-first and

my eighty-first birthday. I have resolved what I shall be and do during that decade, if I am not in heaven. I am determined so far as it lies in my power to be a hale, vigorous, useful pastor and preacher during those ten years, full of experience, fond of reading and thinking, alive to the age I belong to, ripened and enriched by previous decades of study and life. All that I am and have attained is but a preparation for what I am to be and to do—a preparation for preparation."

In a few lines let me outline the Fraternity of Lifelong Educational Endeavor:

A fraternity of ministers with a simple purpose: A sincere daily effort to grow in grace and power. A fraternity giving every morning a few moments of serious thought to, 1. An Ideal; 2. A Question; 3. A Resolve; 4. A Prayer; 5. An Outlook. These daily morning offices to be followed by personal study and reading in lines of one's own selection. 1. The Ideal: A strong, thoughtful, genuine life—wholly given to Christ and humanity. 2. The Question: How may I this day most closely follow Christ, most wisely and faithfully help my Church, and most effectively serve my fellow-men? 3. The Resolve: "As for me and my house, we will serve the Lord" (Josh. xxiv, 15). 4. The Prayer: O God, enlighten my mind with truth; inflame my heart with love; inspire my will with courage; enrich my life with service; "pardon what I have been; sanctify what I am; order what I shall be, and thine shall be the glory, and mine the eternal salvation, through Jesus Christ my Lord. Amen." 5. The Outlook: As a Christian, a teacher, a preacher, and a pastor there are the following fields of thought which I should survey in a general way daily, and to the careful study of which I should devote much time, and much effort: (*a*) The person, the life, and the mission of Christ, whom, as the revelation of the Father through the ministry of the Holy Spirit, I must know, follow, and represent; (*b*) The soul—its phenomena, the laws of its activity and its Christian possibilities; (*c*) The soul in society—in the family, the community, and the state, with the social problems and responsibilities of the age in which we live; (*d*) The Church, "the pillar and ground of the truth," the company of believers, through whom the work of Christ in the soul and in society is to be accomplished; (*e*) The representative souls of the race—the great biographical centers of the past in the State and in the Church; (*f*) The English Bible and the English speech—the first the treasury of God's revelation to man, and the second the medium through which truth and personal power are to be conveyed to others.

Through these six departments—the theological, the psychological, the sociological, the ecclesiastical, the biographical, and the linguistic—a student touches all sides of the human life to which he should minister; and he, moreover, gives especial attention to the departments of thought which are at the present time most emphasized by all advanced thinkers.

ARCHÆOLOGY AND BIBLICAL RESEARCH.

THE HITTITES.

THE Hittite question has been reopened once more with great interest and a vast array of learned speculation. The most enthusiastic in this branch of study have caught glimpses of the morning star, which promises the speedy appearance of the rising sun in all its glory. Whether, however, their fond anticipations are to be realized in the near future is an open question.

The term Hittites is of frequent occurrence in the Pentateuch and other portions of the Old Testament. This same people are called in the Bible the children of Heth (Gen. x, 15; xxiii, 3, and often). It was a representative of this people who sold Abraham a place to bury his beloved Sarah at Machpelah. Two of Esau's wives were of the daughters of Heth. It will not be necessary to cite any more cases, as the Old Testament reader is familiar with them.

Both the Egyptian monuments and the cuneiform inscriptions of Babylonia and Assyria know a powerful people called Hhatti, Hhetti, or Hhita. We also read of the land of Hhate. Starting upon the assumption that these are the same people as the Hittites of the Hebrew Scriptures, we have a perfect right in concluding that they were very powerful, formidable enemies not only of Israel but of the two great world powers, Assyria and Egypt. It has also been quite usual to believe that they held sway over vast territory and exerted great power over the destinies of nations for many centuries.

Now, however, it happens that Professor Jensen, of Marburg, questions whether the Hittites ever were a great world power. He does not, as we shall see farther on, deny the existence of Hittite monuments scattered over a vast territory, but rather that these inscriptions, though found far and wide, belong not to the "lord of a single great empire, called *Hhate*, embracing all the others, but that they go back to princes of various petty states." This, if true, may have some influence in deciphering the Hittite monuments. Professor Jensen's line of argument is, however, far from conclusive.

The aid of chronology is likewise appealed to by the Marburg professor in settling the question. He would evidently place most of the Hittite monuments between 1000 and 600 B. C., though he frankly admits that "It remains still undetermined whether the inscriptions belong to the first, second, or even the third millennium before Christ." The exact time when the Egyptians came in contact with the Hhatti, or, as Jensen puts it, with the kings of Hhate, cannot be determined with absolute certainty, but it was probably as early as 1600 B. C., for it was about this time that Thotmes I began his victorious campaign against Syria and the territory farther north. We have an inscription of Thotmes III (about 1500 B. C.) which re-

fers to the capture of Kadesh on the Orontes as a stronghold of the Hhetti. There is every reason for believing that this powerful people successfully resisted the ever growing power of Egypt for at least five hundred years before the surrender of Kadesh. Rameses II, the Sesostris of the Greeks, nearly two hundred years later, won a very decisive victory over the Hheta at, or in the vicinity of, Kadesh. This celebrated battle is fully pictured on the walls of the temple at Karnak, copies of which may be seen in Ball's *Light from the East*, pp. 104, f. The following inscription gives a brief account of this fierce engagement. Having described the meeting of the two armies, the scribe proceeds as follows: "There were hundreds and thousands of chariots all around on every side. He [Rameses] dashed them down in heaps of dead before his horses. He slew all the kings of all the nations who were allies of the Hittite king, with his princes and elders, his soldiers and his horses. He threw them one upon another, head over heels, into the Orontes. Then the king of the Hittites turned and lifted up his hands to supplicate the Divine Benefactor (that is, the Egyptian king) for grace."

The Babylonians by their proximity to centers of Hittite influences must have been more closely connected with this people than were the Egyptians. Little, however, can be gathered from the early cuneiform inscriptions upon the subject. In short, the Hittites do not figure upon the monuments of Babylonia or Assyria till after the power of Egypt began to wane in the north and when Assyria attempted to extend its conquests over the territories vacated by Egypt. From 1100 B. C., or during the supremacy of Tiglath-pileser I, down to 717 B. C. the Hhatti appear as stubborn and fierce enemies of Assyria. They are frequently mentioned in the cuneiform inscriptions from the time of this king down to the great battle of Carchemish in the reign of Sargon II (724-704 B. C.). Here they were completely vanquished and their very name was blotted out from the pages of history.

The power and influence of Hittite rule may be demonstrated beyond controversy by the numerous references to them in the Old Testament, on the monuments of Egypt, and in the literature of Assyria. But aside from these numerous references on the pages of history there are other equally valid, even though silent, witnesses. The so-called Hittite monuments have been found at places widely separated. Perhaps Professor Sayce deserves above all others the credit for having called attention to these monuments and of identifying them. Professor Jensen, though a rival of Sayce, very generously says: "Sayce in particular, the versatile and active English scholar, pointed out an identity of kind existing between several of them, thereby rendering a service the importance of which is not to be underestimated."

To show the extent of Hittite influence we can do no better than insert the following passage from Jensen, published in *Explorations in Bible Lands during the Nineteenth Century*. The list does not

profess to be complete, but it gives the most important, and at the same time shows the extent of territory over which Hittite inscriptions or monuments are found. He says: "To name the more important of them, I mention those in the Pass of Karabel, between Sart (Sardis) and Smyrna, as belonging to the western part of Asia Minor; those at Boghazköi and Üyük, north of the lower course of the Halys, as coming from the north; while between these two districts in the west and north we have examples from Beiköi (northeast of Afiun-Karahissar) and from Giaur-Kalesi (southwest of Angora). Besides there are others from Kölitolu and Iflatunbunar, northeast and east of Beishehr Lake. West of the Taurus and Anti-Taurus we notice inscriptions from the neighborhood of Bulgharmaden and Ivriz, from Bor and Andaval, from Fracktin and from Akrak, northeast of Cæsarea. In Syria we have those from Hamath and Aleppo, from Iskanderun and (southeast of the latter) from Kirtschoglu, and especially from Jerabis on the Euphrates, which lies in the territory, perhaps on the very site of Karchemish. From the region beyond the Euphrates and Anti-Taurus we have examples from Marash and from Samsat on the Euphrates, from Izgin (west of Albistan), from Palanga, and from Gürün, from Ordasu, near Malatya (the ancient Melitine), and lastly from Birejik (north of Jerabis), on the east bank of the Euphrates."

Not only do these Hittite monuments extend over a vast territory, but the character of the inscriptions proves clearly that, chronologically, they cover a long period in the history of the world. The development of Hittite writing is easily traced, step by step, from the plain scratching and the rude pictorial style to the more elegant and perfect form, and then again from that on to the cursive. Hittite pictures and figures are in relief, that is, "cut out, not cut in." This variety of style should furnish a clew to the date or age of the different monuments, and thus give us, at least, a relative chronology. Following this clew, Jensen concludes that the Hamath inscriptions are the oldest specimen of Hittite writing so far discovered, and that the Babylonian bowl represents the very latest. The task of assigning a date to these several inscriptions is made the less difficult by a comparison of the figures on the Hittite monuments and similar ones on those of Egyptian origin, whose age is quite definitely settled. If, for example, we compare the shape and size of the hats worn by Hittite kings as represented on Egyptian monuments, the dates of which are fixed beyond much controversy, with the headgear represented on the monuments at Boghazköi in the Pass of Karabel, we have reason for inferring that the latter monuments must be of about 1200 or 1300 B. C. Again, if we consider the style of the Hittite characters on the Tarkondemos inscription and find that they closely resemble those on several other Hittite monuments, we have a right in concluding that they belong to the same period chronologically. Now, this boss of Tarkondemos is bilingual, the Assyrian marginal inscription being in Babylonian characters. This latter fact, when

we consider the abundance of similar cuneiform inscriptions, should aid in fixing the approximate age of this bilingual monument.

Professor Sayce many years ago rejoiced unduly because he believed that he had discovered the key which could unlock the Hittite door which separated us from the contents of those ancient documents. He based his expectations upon the bilingual boss above mentioned. The fact, however, is that he failed to decipher the Hittite version, and it may be doubted whether he ever discovered the real meaning of the Babylonian. Notwithstanding the claims made by the Oxford professor as late as last summer that he has made out at least the meaning or sense of two ideographs on the Hittite monuments, namely, those for "king" and "country," and though some German scholars think that they have discovered the real meaning of two or three more, the Hittite inscriptions are still a mystery.

Professor Jensen is once more enthusiastic, and is certain that he has placed the science of deciphering Hittite inscriptions upon a solid basis. Let us hope that the learned German may be rewarded for his untired industry and indomitable pluck. Professor Sayce now frankly admits that he had followed the wrong trail and that Professor Jensen is on the right track. In a recent number of the *Proceedings of the Society of Biblical Archæology* he remarks: "I have to acknowledge that the credit of first recognizing the direction which the decipherment of the Hittite texts should take and of making the first steps along it is due to Professor Jensen."

The Marburg professor, however, must share the glory with M. Six, a French archæologist, who stumbled upon the identification of the name Carchemish upon certain monuments at that place. Accepting the theory of M. Six as correct, both Jensen and Sayce think that they also can decipher the names Tyana, Hamath, and Marash on monuments found at these places respectively. How far they can travel without stumbling on this new road remains to be seen.

Be that as it may, Professor Jensen concludes to his own satisfaction, and contrary to the generally accepted opinion, that there never was a great Hittite world empire, but rather an aggregation of petty Hittite rulers. He bases this view upon purely chronological reasons. He further concludes that the original Hittites must have come from some place in or near Armenia. Indeed, he would have us believe that the Hittites were the ancestors of the modern Armenian, or, to quote his own words, "The Hittite inscriptions must be regarded as the most ancient monuments of our Indo-Germanic speech and as the oldest native documents of Indo-Germanic history."

In conclusion we may safely say that with our present knowledge it is exceedingly unsafe to speak with authority on the contents of Hittite inscriptions. A Sphinxlike silence still hovers over the subject.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Waldemar Macholz. The particular idea on account of which he is introduced here he borrowed from his preceptor, Loofs, of the University of Halle, Germany. Loofs is a professor of Church history, and has done some good work in the history of doctrine. He has introduced into theology a new term which may lead to almost endless discussion—the term binitarianism. He uses the term with some misgivings, but does not know how better to describe the phenomenon he thinks he has observed. In the study of the earliest developments of Christology he sees, as he imagines, a form of belief that is neither trinitarian nor unitarian, but that may be named binitarian. According to binitarianism there are two hypostatical divine distinctions, namely, God and the Spirit. The Spirit was incarnated, or revealed, in the historical Christ. But, since it is easy to think of God and the Spirit of God as one, this binitarianism does not land us in ditheism. Binitarianism is consistent with an economic trinitarianism, since the Spirit may be thought of, subsequent to the ascension of Christ, as a third Person active in the Church. He thinks he sees this doctrine, among the earliest Christian writers, most plainly in the shepherd of Hermas, but also in Barnabas, the Second Epistle of Clement, and in Tertullian. He thinks the genuine form of this binitarian doctrine was local to Asia Minor, and that it was found in Asia Minor in Marcellus of Ancyra, who died 372 A. D. From Asia Minor it spread to the West through Ignatius and Irenæus, and in the fourth century it was still more or less current in the West in the person of Hilary, bishop of Poitiers, who died in 368. Macholz does not lay claim to originality, but, taking up the investigations of his master, Loofs, he carries the researches into more remote regions of Christian thought, and thinks he finds evidence that many writers were affected by binitarianism. For example, he thinks that Tertullian was a binitarian until the Montanists taught him trinitarianism. How much truth, now, is there in all this? Simply this much, that the doctrine of the Spirit was late in developing, and that there were those who, not knowing how to relate the Spirit to the Father and the Son, sometimes spoke of the Spirit as though he were the divine principle in the Son. Justin does this sometimes; while at other times his thought seems clear. Binitarianism was opposed to unitarianism, but never set itself up for truth as against trinitarianism.

Alexis Schwarze. The discussion of the relation of Christian experience to the certitude of Christian doctrine is being carried on with accumulating zeal. The Germans are fully committed to this

form of apologetic; but the grounds upon which it rests are still in dispute. Schwarze is one of the latest to treat the subject, in a book entitled *Neue Grundlegung der Lehre von der Christlichen Gewissheit* (A New Basis for the Doctrine Relative to Christian Certitude), Göttingen, Vandenhoeck & Ruprecht, 1902. After some preliminary matter he points out that there are two kinds of certainty, one being objective, in which the ground of certainty lies in objects outside of ourselves, and that this kind of certainty divides itself into the historical and the rational. The other kind is the subjective, in which our inner life is decisive, and that this kind of certainty makes its appearance more especially in the realm of the ethical and the religious. But certitude in matters ethical and religious is not wholly independent of historical certitude. On the contrary, Christian certitude is based in some considerable measure upon the establishment of historical facts, but in such a way as that the results of historical research are confirmed by the proof from "Spirit and Power," as, for example, the resurrection of Jesus. So also Christian certitude has its distinct relations to that form of objective certainty which is dependent upon rational considerations. Reason both formulates and attempts to discover the content of the Christian faith. Thus it is that by means of reason we seek to conceive properly of God and to prove that he is. But Schwarze holds that the evidences in nature and history of the activity of God are plain only to him who has become sure of God through Jesus Christ, and here is one of the chief limitations on the objective method of ascertaining Christian truth. On the other hand, by means of their operations within us we come into immediate contact with supernatural powers. With all the discriminations he has made it appears to us that Schwarze fails to limit properly the place of experience in the attainment of certainty. To one who is already certain experience is a powerful proof. The difficulty is to lead one to certainty through experience. Supposing him to have the experience, he may still question as to the causes of it. Here it becomes absolutely necessary to make revelation, experience, and a reasoned faith in God mutually self-supporting.

RECENT THEOLOGICAL LITERATURE.

Die urchristlichen Gemeinden. Sittengeschichtliche Bilder (The Primitive Christian Communities—Pictures Drawn from the History of their Moral Development). By Ernst von Dobschütz. Leipzig, J. C. Hinrichs'che Buchhandlung, 1902. The purpose of this book is to show how early Christianity furnished the proof that it was a spiritual force in the domain of the moral life, and that both among Jews and Gentiles it was a sanctifying power in individual and social life. Von Dobschütz reaches the conclusion that during the period from the time of Christ to the middle of the second century—the period covered by his studies—there was decided ethical

progress, a real growth in the tenderness, strength, and correctness of the moral judgments of the Christian communities. This is contrary to the usual opinion, which takes the pictures of the early Church as given in the first chapters of the Acts of the Apostles to be superior to those given us in the apostolic letters. The usual impression has been strengthened by the representations of the shepherd of Hermas. But Von Dobschütz takes a wider view, and by comparison of the earlier and the later conditions in the congregations as revealed by the apostolic letters, and especially by reference to the favorable judgment of the Christians in the apology of Aristides, he is able to make it appear that the morality of the Churches did not fall, but that the Christian spirit became increasingly effective in human lives. He treats first the Pauline congregations, second the Jewish Christians, and third the later Gentile Christianity. Thus he makes the letters of Paul his starting point and, as one may say, his standard of measurement. Whether his method of procedure leads to entirely trustworthy results is somewhat doubtful. For example, he treats the moral situation at Thessalonica as revealed by the Thessalonian letters to show what was the moral development of a Macedonian congregation in its earliest stages. He then takes up the moral condition of the Philippians, as exhibited in the letter to the Philippians, to show the improvement that took place in a Macedonian congregation in ten years. The difficulty with this reasoning is that we have no certainty that because Thessalonica and Philippi were both Macedonian cities they originally received Christianity with equal intelligence and moral purpose. Still, he has done enough to show what the spirit of Jesus did for those early Christians.

Untersuchungen über Philons und Platons Lehre von der Weltschopfung (Studies in the Relations of Philo's and Plato's Doctrine of Creation). By Jakob Harovitz. Marburg, N. G. Elwert, 1900. The author strives in this book to show that Philo drew his doctrine of the creation of the world from Plato's *Timæus*. In doing this he is led to a discussion of the most important metaphysical positions of the two men, God's relation to the world, beings intermediate between God and man, the method and the course of creation, and the like. In attempting to show that Philo took his leading ideas from Plato he strives to prove that Philo was influenced only superficially by Stoicism. It is not necessary to deny that Philo's book on the creation of the world and Plato's *Timæus* have much in common. The only question is whether Philo borrowed from Plato or whether he regarded Plato as well as other Greek thinkers as borrowing from or distorting the teachings of Moses. It is not likely that the Jew, Philo, would adopt Greek thought as such, and take it up into his system of thought. Much more probable is it that he, like the early Christian writers, saw in the truth of Greek philosophy the evidence that the Greeks had learned from the Jewish revelation.

Not because they suited him better than his Jewish traditions, but because they were to him the Greek interpretation of Jewish tradition, did he make such large use of Greek elements. And if Philo has some things in common with Plato he also ventures to differ from him in exceedingly important particulars. For example, Philo, in contrast with Plato, extends the activity of the Demiurge only to the creation of man. It is a fact also that Philo shows as genuine a dependency (though it may not be so extensive) upon the Stoics as he does upon Plato for both his ideas and his terminology. He is quite in sympathy with the ethical ideal of the Stoics. So also he has a distinct trace of Pythagoreanism in his discussion of the six days' work of Genesis. There is a tendency among certain writers to find a predominating influence of foreign thought in about everything in ancient Jewish and Christian literature. The most natural supposition is that a Jew thought as a Jew, and a Christian as a Christian, and that the similarity of their thought to the thought of nonchristian Greeks and orientals was due either to a similar intellectual development or to an attempt to make Jewish and Christian thought acceptable to others than themselves.

RELIGIOUS AND EDUCATIONAL.

A Proposed Change in German Theological Curricula. Some have even gone so far as to suggest that the title "Christian" should be omitted altogether, and that theological faculties should be constructed for the purpose of teaching theology in the widest sense of the word. Others would simply bring in as a part of theological instruction a study of the non-Christian religions which have hitherto not been classed in the theological department. This latter suggestion has been warmly supported for a variety of reasons, but especially on the ground that it is so done in Swiss, American, and other theological institutions. The principal voice raised against it in Germany is that of Harnack, who, while he would have the theological student acquaint himself thoroughly with at least one non-Christian religion, opposes such instruction by the theological faculty proper on the ground, first, that it would lead to dilettanteism, and, second, that so far as the theological student needs such instruction it is furnished by Old Testament historical theology.

The Baptists in Berlin. The report for 1901 showed 3,044 church members, with 10 preachers, and a seating capacity in church edifices of various kinds, 14 in number, of 4,720. There are 20 Sunday schools, with about 2,000 children enrolled, and there are 600 members of young people's societies. About 80,000 marks were raised for various purposes. The Baptists have about 60 deaconesses at work in Germany, with their headquarters in Berlin. During the year 61 persons were expelled from membership, showing that the discipline is tolerably strict.

SUMMARY OF THE REVIEWS AND MAGAZINES.

THE *London Quarterly Review* for July contains seven interesting articles, prominent among which is a searching and able criticism of John Fiske's little book, *Life Everlasting*, by Dr. John J. Tigert, who considers its argument valueless. Dr. Tigert's conclusion is indicated in his closing words: "Naturalistic agnosticism (such as John Fiske's) is as fatal to theism and immortality as open and declared materialism itself. . . . Any theologian who builds into his system of Christian truth the conclusions of Mr. Fiske, *based on the argumentation by which he justifies them*, may as well understand in advance that Mr. Spencer, Mr. Fiske's master, repudiates alike the argumentation and the conclusions. Most of his readers are perhaps willing to allow that there may be a larger theistic element in Mr. Spencer's doctrine of 'the Unknowable'—spelled with a big U—than his professed principles permit him to see. Nevertheless, on the point under consideration, his reasoning is conclusive, and sets aside the amiable but inconsequent contention of his disciple, Mr. Fiske." It would be interesting to know what reply John Fiske could have made to Dr. Tigert's keen criticism.——Mr. R. Wilkins Rees fills twenty-two pages with a review of John Ruskin's *Letters to M. G. and H. G.*, a privately printed volume containing over forty letters to the two daughters of Mr. Gladstone, in which the rare charm of Ruskin's nature is freely displayed. Frederic Harrison has referred to Ruskin's indescribable charm of spontaneous lovingness—the irrepressible bubbling up of a bright nature full to the brim with enthusiasm, chivalry, affection. Here is a description of Ruskin as a talker:

> Then a quick tangle of remarks followed on his manifold pleasant ways; his graceful and delightful manner—bright, gentle, delicately courteous; the lyric melody of his voice—more intensely spiritual, more subduedly passionate, more thrilling than any voice I ever heard. He is a swift observer and acute. Not talkative, but ever willing to be interested in things, and to throw gleams of his soul's sunlight over them; original in his dazzling idealism. Forever "thinking on whatsoever things are pure, and lovely, and of good report," etc.; *annihilating*, in the intense white heat of his passionate contempt and hatred, all vile, dark, hateful things.

In the following picture Canon Scott Holland well portrays Ruskin as a man who went straight to the heart:

> He came up to one so confidently, so appealingly, with the wistful look in his gray-glinting eyes, which seemed to say, "I never find anybody who quite understands me, but I still hope and think that you will." How quaint, the mingling of this wistfulness in the face with the spotted blue stock and the collars and the frock coat, which made him look like

something between an old-fashioned nobleman of the forties and an angel that had lost its way. The small, bird-like head and hands and figure had, nevertheless, a curious and old-world pomp in their gait and motions. The bushy eyebrows gave a strength to the upper part of the face which was a little unexpected, and which found its proper balance in the white beard of his last years. He, somehow, moved one as with the delicate tenderness of a woman; and he felt frail, as if the roughness of the world would hurt and break him; and one longed to shelter him from all that was ugly and cruel.

Another speaks of "the gracious courage with which, whilst treading a *via dolorosa*, Ruskin placed a posy before every shrine of Beauty and Gentleness and Love." Ruskin was a frequent visitor at Hawarden, and the conversations between him and Gladstone were as extraordinary as the men. The two always approached life, whether as a problem to be solved or a task to be accomplished, by divergent paths and with sentiments widely sundered; Gladstone with grim earnestness and absolute faith, Ruskin with sunlit grace playing over almost absolute despair. Canon Holland says, "The brimming optimism of Gladstone, hoping all things, believing everybody, came up clashing at every turn with the inveterate pessimism of Ruskin, who saw nothing on every side but a world rushing headlong down into the pit." But in spite of all collisions they came to like each other better and better because they had the same cause at heart, they both trusted in the supremacy of conscience and in the reality of righteousness and in the hatefulness of lust and cruelty and wrong. Their spirits drew together because, for both, life had its deep root in piety and had its one and only consummation in God. When Ruskin railed against what he regarded as the abominations of modern life, the Duke of Argyle said, "You seem to want a very different world from that we experience;" and Ruskin exclaimed, "Yea, verily, a new heaven and a new earth, and the former things passed away." He preached with vehemence as intense as Carlyle, but gave precision and reality and exquisite utterance to what was, in Carlyle, but as a thunderous roar. In *Modern Painters* Ruskin had spoken of Tennyson as "earnest but doubtful." Reading F. W. H. Myers's verses, "St. John the Baptist," he praises them gratefully as having helped him in the highest way, and says, "One '*falls* upon the great world's altar stairs' helplessly *beside* Tennyson. I thank Myers for *lifting me up* again." Some of Ruskin's sayings are these: "It is a great grace of the olive tree, not enough thought on, that it does not hurt the grass underneath." "I don't think a pretty tree is ever meant to be drawn with all its leaves on, any more than a day when its sun is at noon. One draws the day in its morning or evening, the tree in its spring or autumn." "I am a great believer in goodness, and fancy there are many people who ought to be canonized who never are." Brain affection, causing occasional mental illnesses and periods of desperate darkness, touched Ruskin's later years with frequent melancholy, often plunging him "in a wonderfully sad marsh

and pool of thought," and making him feel as if nobody could ever love him, or believe him, or listen to him, or get any good of him ever any more. Tragedy was not absent from his heart-experience. The reviewer of these letters to Gladstone's daughters says:

In *Fors*—that work of impassioned intellect—is to be found a most mournful fragment of biography: "My father and mother and nurse are dead, and the woman I hoped would have been my wife is dying." This lady, the "Rose" of *Præterita*, had been Ruskin's pupil. A deep attachment had been formed between them; and, when she became a woman, it was generally understood that they were to be married. But they differed in religious matters. She was extremely evangelical; and it seemed to her that in *Fors* he had made light of such faith. She turned from him, though it wrecked her happiness and life; and even three years afterward (in 1875), when she was dying and he implored permission to see her once again, she denied the request because he could not yet say that he loved God better than he loved her. With what eagerness the broken-hearted man watched, after her death, for evidence of another life, who can fully tell? At last, at the close of 1876, after a season of bitter despair, the assurance he desired seemed to be granted him, and largely through the influence of his dead, but living, Rose, he who had passed through wildernesses of doubt, returned "not to the fold of the Church, but to the footstool of the Father."

——James Hope Moulton reviews the *Life and Letters of Dr. Westcott, Bishop of Durham*, who, with Lightfoot and Hort, was one of the masters of sound scholarship in the Anglican Communion. In his ripe maturity Westcott wrote concerning the so-called "Apostolic Succession:" "I cannot find any basis for the High Church theory in the New Testament. The apostolic writers show no sign of any purpose to create a permanent ecclesiastical organization. Whatever is done is to meet a present need, as, for instance, the mission of Titus to Crete. The very condition laid down for the apostolate excludes the idea of the perpetuation of their office." Thus the three greatest scholars of the Church of England scout the pretensions of High Anglicanism. Bishop Westcott once admonished his fellow-churchmen thus: "I doubt whether in the end a public teacher can bring permanent blessing to others as long as he is obviously deficient in the elementary forces of humility, meekness, and obedience. *These are the graces which are least conspicuous in our own Communion*, and it seems to me to be the duty of us all, at whatever cost, when the opportunity is given, to show how highly we rate them." From his undergraduate days he felt "a growing abhorrence of the principles of the Papal Church." He commented on Rome's barrenness in poetry thus: "It is strange that there has been no great Romanist poet. Why not, when the papal system admits every addition of art and encourages every kind of symbolism and mystic interpretation? Can it be that she loves neither simplicity nor freedom?" Concerning the revival meetings held at Cambridge by Moody and Sankey, Mr. Moulton

who was then a freshman there, says: "One who knew the undergraduates would have predicted that the homely style and American accent would be fatal to Moody's success; a refined university man would be the one to move them. On the contrary, the converts among the university 'men' were numbered by hundreds, and the part taken by Cambridge in founding the great Student Volunteer Missionary Movement really dates from that week." Of the effect of Westcott's theology on his feeling for all men, the following is written:

> The Incarnation was for him the center of all truth; and the fact that the Son of God became a Man hallowed every part of man's mental and moral and social life, so that nothing human was foreign to the realm of his religion. Westcott was not peculiar in his doctrine, but he held it as a saint and not merely as a thinker. It was so intensely real to him that it colored every thought, and was a decisive element in every problem. To divide life into water-tight compartments, to parcel out the sacred and the secular, was impossible to him; for along every path of life he saw One walking whose form was human yet divine. We all believe with our heads that He is disguised beneath the worn features of men and women whom we could help. Westcott believed it with his heart as well, and that is all.

——John G. Tasker notices at length Dr. Friedrich Loofs's article on "Methodism" in the Herzog-Hauck *Realency-Klopädie für Protestantische Theologie und Kirche.* Professor Loofs, of Halle University, is called "the most distinguished of the younger Church Historians of Germany, and an eminently sane and scientific worker and thinker." Dr. Loofs declines to accept Dr. Wauer's characterization of William Law as "the father of the English revival of the eighteenth century and the grandfather of Methodism." A singular omission in Law's *Serious Call* is that there is scarce any reference to sin and redemption, the reason being that these truths were almost entirely absent from Law's conception of Christianity. In agreement with J. R. Green's well-known declaration that "The Methodists themselves are the least result of the Methodist Revival," the *London Times* is quoted as being more impressed by "the gradual absorption of Wesley's teaching into the common religious life and social effort of the community than even by the remarkable expansion of Methodism proper throughout the religious world." In his *Vision of Saints* Lewis Morris pictures Wesley's "apostolic form blessing our land," and claims England's gratitude for him, because

> His faithful hand
> Relit the expiring fire, which sloth and sense
> And the sad world's unfaith had well-nigh quenched
> And left in ashes.

Our one regret in reading *The London Quarterly Review* is that it does not give us more of Dr. Watkinson, its brilliant editor.

In the *Bibliotheca Sacra* for July three of the associate editors are among the eight contributors, Jacob Cooper, A. A. Berle, and James Lindsay. That devoted and enthusiastic scholar, Dr. Cooper, writes with linked and lucid cogency on "Theodicy." Dr. Berle tries to answer the question "How Shall We Teach Religion?" showing the insufficiency of present methods both in schools and in churches, and the grave situation resulting therefrom. He says the atmosphere existing in many churches is itself the greatest bar to religious teaching of any effective kind, and quotes the late E. L. Godkin, editor of the *New York Evening Post*, who, in an essay on "The Church and Good Conduct," spoke from the point of view of a mere observer of men. Speaking of the Unitarian effort to make Christ's influence and authority rest on his moral teachings and example "without the support of a divine nature or mission," Mr. Godkin says that the attempt has failed, and adds: "The Christian Church cannot be held together as a great social force by his teaching or example as a moral philosopher. A church organized on this theory speedily becomes a lecture association or a philanthropic club." [He might have added "with but little working force even for philanthropy."] "Christ's sermons," says Mr. Godkin, "need the touch of supernatural authority to make them impressive enough for the work of social or individual regeneration." And then this secular critic speaks of the Church's loss of moral authority and influence:

> Church membership ought to involve discipline of some kind, in order to furnish moral aid. It ought, that is to say, to impose some restraint on people's inclinations the operation of which will be visible and enforced by some external sanction. If, in short, Christians are to be regarded as more trustworthy, and as living on a higher moral plane than the rest of the world, they must furnish stronger evidence of their sincerity than is now exacted of them in the shape of plain and open self-denial. The Church, in short, must be an organization held together by some stronger ties than enjoyment of weekly music and oratory in a pretty building, and almsgiving which entails no sacrifice, and often is only a tickler of social vanity. . . . The practice of the Church will have to be forced up to its own theory of its character and mission, which would involve serious collision with some of the most deeply rooted habits and ideas of modern social and political life. That there is any immediate probability of this we do not believe. Until it is brought about, members must make up their minds to have religious professions treated by some as but slight guarantees of character, and by others as but cloaks for wrongdoing, hard as this may be for that large majority to whom they are an honest expression of sure hopes and noble aims. . . . Of late years the Church has been making a gallant effort to provide accommodations for the successful, and enable them to be good Christians without sacrificing any of the good things of life, and, in fact, without favoring the outside public with any recognizable proof of their sincerity.

Dr. Berle, in agreement with Mr. Godkin, adds:

> The modern Church has in it little of the atmosphere which is itself an education in benevolence and righteousness. It lacks the great force

which comes of numerous majestic spiritual natures who are giving the visible evidence that their religious life is something more than weekly æsthetic enjoyment, and appreciation of the efforts of a body of earnest men to steadily extend for them the area of the enjoyable things of life into which they may come without loss of Christian status or character. The contrast between the theory of the Church and the actual life of the Church is marked, impressive, and uncomfortable. It is this contrast that nullifies the undoubtedly biblical, faithful, and sound teaching of many pulpits. It is this failure to provide the working model which makes all our appeals of none effect, and more than all creates the atmosphere alien to the growth of religion. The distressing and unquestionable fact is, that many of the Church people are not religious people. And many churches are not properly churches, but Sunday audiences which, in general character and respectability, are somewhat above the average, but governed by essentially the same ideals, and ready to enforce about the same standards, that are applied to the theater, the concert, and the lecture platform. If the services give pleasure and are enjoyable, all is well. If they become too severe either intellectually or in moral demand, or too uncomfortable in their searchingness, the average Church-member holds that it is his inalienable right to go where more satisfactory conditions prevail. That this has its effect upon the vast body of the Protestant clergy, who are dependent upon the good-will of the congregation for support is beyond denial. And it is this fact which has brought about the religious and moral decline, which has now reached the secondary stage of crass ignorance, on the part of a large body of the constituency of the Christian Church, concerning the Bible, Christian doctrine, and in fact all that makes for a distinctive religious, as contrasted with a worldly, life. To hope that this situation can be remedied by better instruction in the Bible, even by the most enlightened methods, is in our judgment a great error. To suppose that it is a question entirely of theological view is equally foolish. Where there is a genuinely sacrificial life enacting in the full view of mankind, nobody cares whether it is governed by a broad, a liberal, or a conservative theology. Few people care to know whether the man thus illustrating his religion is of one denomination or another. Not many are disturbed even if he has numberless personal eccentricities, if these are seen to have no bearing on the main question. It is the union of teaching and life that tells the story, and that persuades. It is teaching by example which, after all, is the most effective teaching known to man. The factor of the spiritual life and habitual moral and religious tone of the Church, as furnishing the medium in which religious ideas are absorbed, is more important even than the factor of a strong religious personality.

——Henry M. Cheever, an eminent Michigan lawyer, discussing the "Legal Aspects of the Trial of Christ," says: "In the trial before Caiaphas the forms of Hebrew law, and in the trial before Pilate the forms of Roman law, were disregarded. Jesus was charged with one offense before the Hebrew tribunal, and with a different one before the Roman, and was condemned on one different from both. Before Pilate he was at first acquitted, and then sentenced to death without a conviction. He was the victim of Jewish and Roman hatred, both reckless of law."

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Encyclopædia Biblica; A Critical Dictionary of the Literary, Political, and Religious History, the Archæology, Geography, and Natural History of the Bible. Edited by the Rev. T. K. CHEYNE, D.Litt., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, and formerly Fellow of Balliol College, Canon of Rochester, and J. SUTHERLAND BLACK, M.A., LL.D., formerly Assistant Editor of the *Encyclopædia Britannica.* Volume IV, Q to Z, columns 3989 to 5444 (two columns on each page). New York: The Macmillan Company. Price, $5.

The fourth volume of this great work confirms us in the views already expressed in notices of the previous volumes, and were the work less great in learning we should pass it by with a respectful reference to former numbers of this *Review.* The enterprise is, however, so great, the scholarship so uniformly high, and the danger of the whole work so great that we cannot but speak in brief characterization of it. We do not hesitate to say that it is our profound conviction that the Christian Church would not survive the adoption of the principles and results expressed in this book. We do not say that the influence of Christ would not survive, for this power has, in history, survived every heresy, even in the hearts of the heretics themselves, and we shall not dare to put any limits upon his power for the future. Our only purpose at the very outset is to state soberly and solemnly our feeling concerning the position held by this *Encyclopædia* as a whole. Let us now come to subjects and articles. In the Old Testament the attitude of the *Encyclopædia* remains the same in respect of the Higher Criticism, but it makes in each volume progress in the formulation of new methods in the department of Lower Criticism. No book ever published has carried to such a point the conjectural emendation of the Old Testament text. Professor Cheyne has evidently come gradually to the view that the present Masoretic text has been systematically corrupted, and to its correction he has given his great powers and wonderful learning. It is quite clear that his contributors do not agree with his views, and he is continually correcting their statements by bracketed additions. The great and daring hypothesis with which he works is that the major part of the allusions to Assyria and Egypt in the Hebrew history are due to a colossal misunderstanding of editors. The real fact, according to his hypothesis, is that the connections were not with Assyria and Egypt, but with Asshur and Musri in northern Arabia. This theory is just beginning to shape in volume i, but it is clearly seen in volume ii, while volume iii is full of it, and volume iv openly calls it the Jerahmeelite theory and offers it as the solution of all sorts of difficulties. (See, for example, col. 4220, footnote.) It is strange that a mind so acute as Cheyne's could ever be led to trust its own powers in an attempt so fatuous as the

rewriting of a people's history on the basis of any theory, however reasonable. But the Jerahmeelite theory is not reasonable. No such extensive corruption of any ancient literature is known. All the presumptions lie against the man who emends conjecturally, as Bentley's ill-starred adventures have proven. But Cheyne marches on bravely, undauntedly, finding Jerahmeel everywhere. Let us illustrate briefly. He doubts the historical character of the destruction of Sennacherib's army (2 Kings xix, 35), but adds these words: "The pestilence, if at all historical, may have attacked the N. Arabian army. 'Nineveh,' as in some other passages, may have come from 'Jerahmeel,' 'Nisroch' from 'Nimrod,' 'Adrammelech' from 'Jerahmeel,' and 'Ararat' (as in Gen. viii, 4) from 'Aram'—that is, from 'Jerahmeel'" (col. 4369). It is difficult to take seriously such suggestions as these, and one may feel reasonably sure that they will meet with no wide acceptance among other workers. If there were no other argument against the Jerahmeelite theory it would be sufficient to say that it explains entirely too much. Here is Pinches giving the usual explanation of Pul and Tiglath-pileser (cols. 5068-5072), and at the end Cheyne adding, in a note, his opinion that, "In 2 Kings xv, 29, it is not the Assyrian king commonly called Tiglath-pileser, but Jerahmeel king of Asshur in N. Arabia, who carries away captive the people of certain places and districts." But "Abraham=Father of Jerahmeel" (col. 4677) and "Tidal is a corrupt fragment of Jerahmeel" (col. 5068) and Eliahba is a "modification of Jerahmeel" (col. 5409), though this had not occurred to Cheyne when volume i was published. There is "hardly room for doubt that David lived in, or close to, the Jerahmeelite Negeb and had strong Jerahmeelite (and Misrite) tendencies" (col. 4170), and so it goes on from man to man and name to name. We could fill pages with examples drawn from this book, and when they were all ranged side by side it is our sober conviction that the whole would seem a *reductio ad absurdum*. We desist, but are unable to leave the matter finally without giving one example of Cheyne's conjectural emendation of a poetical passage. For ready comparison we set down here the version of the difficult passage Gen. xlix, 10, as given by the Revised Version and by Cheyne:

Revised Version.	Cheyne (Col. 4472).
The scepter shall not depart from Judah,	A champion shall not depart from Judah,
Nor the ruler's staff from between his feet,	Nor a marshal from between his bands,
Until Shiloh come;	Until he tramples upon Laishah
And unto him shall the obedience of the peoples be.	And the Jerahmeelites are obedient unto him.

Surely emendation can no further go. We point now to some articles of high scholarship and great value. We do not, for example, know in any place an article, in the same compass, which equals F. C. Burkitt's article on Texts and Versions, in

which learning and soberness of criticism are so happily married. But if we were asked to name the greatest article in the entire volume we should be ready at once to answer Trade and Commerce, by Professor George Adam Smith—a paper so comprehensive in view, yet so minute in its grasp of detail, as to make us wonder on every page where so busy a man could find the time for such labor. The articles on Wine and Strong Drink, by Professor Kennedy, and on Wisdom Literature, by Professor Toy, deserve mention in an enumeration of important articles, while the learned papers on Sacrifice, Vows and Offerings, and Urim and Thummim, by Professor George Foot Moore, may be read with honest pride by any American who believes in the future of his country's scholarship. These articles by Burkitt, Smith, Kennedy, Toy, and Moore would alone make this volume indispensable to instructors. We have said so much of the Jerahmeelite theory that we have left ourselves but little space to speak of the attitude of this volume to the greater issues that concern the Christianity of universal Christendom. But we must take room to say that Professor Schmiedel in the long article on The Resurrection and Ascension Narratives denies the actual resurrection of our Lord, and argues in favor of a "vision-theory" to account for the Gospel narratives, and that Professor Nathaniel Schmidt in the articles on Son of God and Son of Man argues that the former title contains no claim to kingship or godhead, and that the latter is a synonym for man, and has therefore no Messianic content. Professor von Manen thinks it "certain" that the Epistle to the Romans was not written by Paul, though Professor McGiffert ascribes First Thessalonians confidently and Second Thessalonians doubtfully to the great apostle. Would Christianity survive if the doctrine of the deity of our Lord and the belief in his resurrection disappeared, and his Messiahship followed, and the support afforded by the Pauline Epistle to the Romans were withdrawn? Certainly the Christianity of the present universal Church would be gone. Trained biblical scholars and instructors must, for information's sake, possess these four volumes. But men who have neither independent scholarship nor trained and discriminating judgment would better leave them alone, lest under such guidance, blindly followed, they fall into a ditch, or, quite possibly, a bottomless pit.

The Bane and the Antidote. By W. L. WATKINSON, D.D. Crown 8vo, pp. 304. New York and Chicago: Fleming H. Revell Company. Price, cloth, $1.

Sixteen sermons, the first giving title to the volume, and the others being on "Nearness to the Kingdom," "The Imagination in Sin," "The Reality of the Spiritual Life," "Revised Estimates," "The Upward Look," "Self-Destruction," "The Quest of Life," "The Craft and Cruelty of Sin," "The Highest Education," "The Present Blessing," "Subpœnaed Witness," "The Freedom of the Pure," "Cut to the Quick," "Depth in Character," and "The Common Coronation." Vital sermons, opulent in noble thought, varied beauty, and telling force.

For seeing each weakness clear, putting his finger on the ailing spot, and prescribing the healing lotion, no student of human nature and life surpasses Dr. Watkinson. These sermons are the brilliant work of incandescent spiritual genius. The power of an endless life throbs through them. The invisible appears in sight, and God is seen by mortal eye. The first sermon is on Paul's consciousness of a dual nature, good and evil contending in him for mastery, and is made to turn about the following illustration: "Some scientists have recently produced a diabolical fad. By grafting a portion of one insect upon the body of another they have made new organisms. The grafting is done when the creatures are in the pupa state. The vivisector takes the pupa of a spider, and, by a delicate surgical operation, grafts it upon the pupa of a fly, and when the 'freak' has passed the chrysalis state, and merged into a perfect insect, we have a 'freak' indeed. Fancy the strange and distressing conflict which ensues within that violated organism—the clash of irreconcilable impulses and instincts in a creature compounded of, say, butterfly and spider; a passion for the sunshine and a love for darkness, a longing for roses and a thirst for blood, demanding inconsistent satisfaction; the creature perplexed within itself, afraid of itself, devouring itself. Yet this painful mixed creation of the vivisector's uncanny skill illustrates closely Paul's conception of human nature when it first becomes conscious of itself. . . . The loftiest and the lowest, the purest and the most abominable, the largest and the meanest, idealism and brutality, divinity and diabolism struggle for supremacy, and there is no truce to the strife which makes existence a curse. Spider and fly subtly blending in one cruel organism is a pale metaphor of the heart torn by painful antagonisms. The race in every generation has recognized this ambiguousness of human nature. Paul, conscious with all men of this humiliating and distracting duality within, emphatically teaches that *our better self is the true self*. 'It is no more I that do it, but sin that dwelleth in me.' And divine grace waits to rescue that better self. [Dr. Charles Larew, a while before death, said to a friend: "Mostly I have peace and tranquil thoughts. Now and then I am disturbed by feelings and thoughts which I neither invite nor approve. For them I think I am not responsible. When they disturb me I say to myself, 'That does not originate in my house. It's the hussy that lives next door.'"] We find two hostile tenants occupying the house of life; yet not two tenants, but one rightful tenant and a burglar. By the nature of things plus the power of grace, the burglar may be cast out. Great encouragement is in the fact that our better self is our truer self. There is a flippant aphorism to the effect that it is easy to descend, but it is not possible to believe it. The far deeper truth is that the hardest task we ever choose for ourselves is to descend. At every step of our descent we must violate the fine temperate instincts and counselings of the body; we must withstand the irrefragable arguments of the understanding;

we must struggle against the majesty of conscience; we must outrage the affections which eloquently plead within us; we must beat down our sense of self-respect; we must snap asunder one after another various social bonds which bind us to better behavior as by links of gold. At every downward step we encounter benign and immense opposition; we prove that the way of transgressors is hard. It is the painfullest, bitterest thing to thwart our better nature and thrust it downward. We were fashioned in the likeness of God, and our great faculties are biased heavenward. What consolation in this fact as we try to work out our salvation! We sprang out of the light, we are transcripts of the divine perfection, God has implanted in us great qualities, and whatever our fall our race has not been permitted to lose the sense of a divine origination and calling. Our deepest nature is with us when we aspire toward God; His law is already in our heart. . . . How rational and inspiring is the conviction of Paul! Man was made after the likeness of God's mind and will, and in the darkest lands we see that the Spirit of God fans the heavenly spirit in wild bosoms. 'And the barbarous people showed us no little kindness; for they kindled a fire, and received us every one, because of the present rain and because of the cold.' Paul saw in those savage islanders the diviner 'I.' Nansen detected near the North Pole the warm pulse of the Gulf Stream, in the awful chill of the Arctic Ocean; and so in the abyss of heathendom the apostle joyfully welcomed the humanity of the barbarian which seemed like the glow of the sea of glass mingled with fire that sleeps before the throne, the action of that infinite ocean of pity and love which may seem very far off, but which nevertheless pulses along the nethermost coasts of being. Upon this cheering fact let philanthropists and missionaries and evangelists fix their eyes; the fact that renders our hope of saving mankind so glorious and our sacrifices for it so rational. . . . The dog is said to be a civilized wolf, tamed through a long process. A true Christian won at a stroke out of a rotten paganism is infinitely more marvelous and inspiring than any civilized wolf; and the divine grace which works such moral miracles is mighty enough to redeem and transfigure the race." The sermon on "Nearness to the Kingdom" shows that nearness to personal godliness is often brought about by *intellectual sincerity*, by *moral integrity*, and by *ceremonial faithfulness*. Here, again, is illustration. "The florist takes bulbs of various flowers and puts them in the low temperature of a refrigerating chamber, thus checking their development until such time as he may wish to sell them, when they are removed from the ice-room into a warm place and immediately bloom. Sometimes the human heart appears similarly retarded; it gives signs of blooming, and seems on the point of breaking into the efflorescence of purity and peace and joy, when it is checked and chilled and arrested for months and years—a long, weary hesitation filled with apathy or strange fears and bewilderments. Everybody knows that the freezing point of water and the melting point of ice

touch each other, as it were, at a special temperature. What a wonderful point that is, 32° Fahrenheit! A hair's breadth lower, and the water becomes ice; a hair's breadth higher, and ice becomes water. So the soul will tremble for years just short of the point of change, unresolved and uncommitted between the most momentous issues. Browning says:

> Oh, the little more, and how much it is!
> And the little less, and what worlds away!

Amiel writes, 'That which is not finished is nothing.'" Ruskin is quoted, speaking of the grotesque sculptures found on old cathedrals: "The builders evidently felt very deeply a truth of which, in modern times, we are less cognizant, namely, that folly and sin are, to a certain extent, synonymous, and that it would be well for mankind in general if all could be made to feel that wickedness is as silly and contemptible as it is hateful. The cathedral builders represented the vices under the most ridiculous forms." A prominent journal, speaking of vicious literature, asked, "When will people realize how very dull and limited vice is? When one has read the story of vicious people and their common stupid thoughts and actions, a healthy mind revolts against such company, and no amount of glitter and brilliant setting can hide the ugliness, squalor, vulgarity, and sterility of the subject." The sermon on "The Reality of the Spiritual Life" turns about the illustration of an idiot boy whom Dr. Watkinson, in his walks on the street, sees always whipping his top; with whom he contrasts Lord Kelvin, who also sometimes spins a top, not foolishly, but illustrating from it momentous and far-reaching problems of mechanics and dynamics. "So with this human existence. In the hand of the worldling, life is an idiot's toy, pathetically unmeaning; but in the hand of the wise and thoughtful it has infinite meaning and moves to splendid issues. To some life is a jest, a blunder, or a tragedy; to others, a benediction, a science, a magnificent enterprise and triumph." Dr. Johnson said, "To think deeply is to think religiously." In the discourse on "The Upward Look" is this: "If to-day you seek the whitest purity, the gentleness, meekness, and patience which are at once lovely and strong; the spirit of magnanimity, pity, and forgiveness in its last delicacy and perfectness; stern integrity and spotless honor; charity with a heart as big as the world; sublimest self-denial and self-sacrifice—if you seek these you will not find them on the stony grounds of secularism, but in the Church of Christ, which is the garden of God. Whatever weeds sometimes grow in that garden, the choicest flowers and fruits of virtue are indigenous there, sparkling with the dew of heaven. Whenever the world resorts to pure secularism it will, we suppose, substitute *Poor Richard's Almanack* for Revelation; but those excellent practical maxims will hardly breed supreme character. It is only as we live under a wide sky, only while we reflect like a mirror the glory of the Lord, only as we are sustained by the powers

of the world to come, that the noblest, purest, loveliest, and strongest attributes of character are possible to us." The extracts here given are not above the average of Dr. Watkinson's sermons, which are as fresh and colorful and fragrant as apple blossoms in May.

Jesus' Way. An Appreciation of the Teaching in the Synoptic Gospels. By WILLIAM DE WITT HYDE, President of Bowdoin College. 16mo, pp. 198. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.

Dr. F. G. Peabody recently wrote: "'Back to Jesus,' 'What Would Jesus Do?' and 'Jesus' Way' are title-phrases which indicate the force and scope of the modern imitation of Christ. To follow Jesus even though one does not understand him; to do the will even if one has not comprehended the doctrine; to perceive through much darkness that the Life is the light of man—these are the works of the new obedience. Questions of criticism and authority may be insoluble; but the Sermon on the Mount, the parables, the teaching, the commands, the example of Jesus are clear; and a practical Christ meets the wants of a practical age." As a sort of text for the large expository sermon which Dr. Hyde's book essentially is, these words are on the title-page: "But Saul, yet breathing threatenings and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem." The best possible way of giving our readers to know the character of this book is to let Dr. Hyde describe it himself through his Preface: "Before Paul had cast it into a theology, or John had developed it into a philosophy; before the Catholic had organized it into an institution, or the Protestant had stereotyped it into a creed, primitive Christianity was known simply as the Way. Jesus lived his life originally, successfully; in love to God and man. In living this gentle, generous, joyous life, he struck out a Way he wanted everyone to know and share. A Way of life, like the trade of a carpenter or the art of a musician, has certain principles and laws, discovered by experience, and capable of being taught as precepts. These precepts are not arbitrary impositions to be enforced by pains and penalties. Nothing was farther from Jesus' purpose than to be such a taskmaster over the consciences of men. Because his Way could not be had apart from the principles on which it rests, Jesus gave himself, eagerly and enthusiastically, to the work of teaching and preaching them. These principles of the Way were to him what the laws of navigation are to the sailor, and the laws of perspective to the artist; helps in doing the thing he most delighted to do. . . . The most obvious advantage of a return to the primitive view of Christianity as a Way of life, rather than an ecclesiastical institution or a system of theological or philosophical doctrine, is *the experimental basis* it gives to the Christian life. In all matters of experience proof follows, does not

precede, the test. A man, for instance, cavils at golf. The golf enthusiast is dumb in presence of the cavil, if he be wise. He knows it is of no use to argue with his critic. His only chance is to entice him on to the links, put the driver in his hand, and then, if the caviler makes one good drive, the chances are ten to one that he will become a devotee of the sport, which, in advance of personal experience, he boastfully despised. Proof founded on experience cannot be refuted or denied. Yet since experience comes first and proof second in all practical matters, industrial, artistic, intellectual, moral, spiritual, we must take our initial experience as the golfer takes his first drive, as the swimmer takes his first stroke, in advance of demonstration, on the recommendation of others who have had the experience; or, as Jesus, Paul, Augustine, Luther [Wesley should be added], and Paulsen, Harnack, Sabatier, and James in our day, tell us, on faith. Jesus' Way is simply one of many possible ways in which a man may live. Ten thousand times ten thousand, and thousands of thousands of people have tried it and found it superior to any other way of life they have experienced or can conceive. Their experience and testimony create a strong presumption in its favor. One's own lack of experience is no argument against it. The responsibility rests entirely on the will of the individual. If a man does not skate, the fault is not with the laws of motion or the properties of ice. It is because he does not believe it is worth while to put on the skates and take a few incidental falls. Precisely so, if a man is not a Christian, he cannot, in these days of the supremacy of the empirical method, throw the blame on to anything so respectable as intellectual difficulties, or conscientious scruples, or theological doubts. That pretext was in good repute twenty or thirty years ago; but with the shifting of emphasis from doctrine to life, from adventitious signs and evidences, against which Jesus warned his disciples, to the individual and personal experience to which he always appealed, the intellectual grounds for neglect of the Christian Way of life have been removed. If a man is not a Christian, living according to the principles which Jesus taught, it is simply because he does not rightly understand Jesus' Way; or else because he has found some other way of life which he likes, or pretends to like, better. There is no valid intellectual objection to essential Christianity. For Christianity is a Way of life, an experience, like music and painting, like golf and tennis, like hunting and fishing. The fact that all men who have had deep experience of it like it, and that it works out satisfactory results in character, conduct, peace, and happiness, is the great argument for it. That a great many people have never tried it, and do not care to try it, is no more of an argument against it than color-blind people are an argument against painting, or deafness is a refutation of music's claims and charms. The prevalent confusion on this point has come from mixing up scientific and historical with strictly moral and spiritual matters. Men who

are utterly devoid of intellectual seriousness, who have never touched so much as the tips of their intellectual fingers to the heavy burdens of scientific and historical scholarship, stoutly profess their 'faith,' as they miscall it, in discredited scientific theories and disproved historical assumptions; and then call those who run not with them in this excess of intellectual riot infidels and unbelievers. True faith is a very different thing from this stupid, stultifying profession that one believes what is traditional, or respectable, or profitable to believe about the way the world was created, or the Bible was composed, or this or that particular event happened two or three thousand years ago. Faith is the trust of an inexperienced pupil in his expert teacher; the response of the apprentice to the word of the master. Religious faith is the outgoing of a good impulse within us toward accomplished goodness in God and good men in the world outside. A good life, like that of Jesus, is the only adequate expression of his Way. For the life is the Way in successful operation. The teaching of the principles of the Way, apart from the life in which they are embodied, is comparatively dry and fruitless. Jesus fused the teaching and the life in his wondrous personality. His gathered sayings constitute the most precious literary treasures of the world. Yet they derive their value to-day from the interpretation given to them by the lives of his faithful followers. In this little book, the *two hundred or more precepts of which the teaching of Jesus, as recorded in the Synoptic Gospels, is composed*, are taken off the slender biographical thread on which they are loosely strung, and out of the alloy of picture and parable in which they are artistically coined, and apart from the gilded margin of miracle in which they are elaborately framed; and *those precepts are here grouped together*, freely translated, under a dozen heads, *according to their logical relations and common-sense proportions.* The task is simple; for these sayings of Jesus lie plain upon the surface, where he who runs may read. Yet as a dozen artists make as many different pictures of the same landscape, in a work like this emphasis, perspective, point of view, count for so much that no two persons who might attempt it would get the same result. Hence I have called the outcome an appreciation; a term intended to cover whatever sins of omission or commission the personal equation may have introduced." Here is a specimen passage from the heart of Dr. Hyde's book: "The saloonkeeper has often a great deal more of the milk of human kindness in his heart, and is a much better fellow to spend the long winter evenings with, than the temperance reformer who swears out the warrant against him. The harlot on the street often retains more of generous womanliness than the querulous, censorious matron in her luxurious drawing room, robed in outwardly spotless respectability, but inwardly full of vanity and pride and exclusiveness and uncharitableness. The men who drive hard bargains and grind down their employees are often at heart quite as well-meaning as

the pale, impractical moralists and socialists who rail at them, but have not the energy or enterprise to earn a decent living for their own families." And this college president goes on to say, "The wild college boy who breaks all rules and regulations, academic, moral, civil, often has in him elements of strength and winsomeness and charm which his irreproachable and studious classmate sadly lacks. Now Jesus saw all this with perfect clearness; and in consequence he liked these impulsive, spontaneous, excessive men and women, and became the recognized friend of publicans and sinners. Of course that shocked beyond all bounds the consciously virtuous and respectable, the scribes and the Pharisees, and brought on him their enmity. Yet Jesus could do no less. The Father loved these publicans and sinners, pitied their blindness, understood the strength of their impulses and uncontrolled desires. The Pharisees did not love them, did not understand them, despised and hated them. Jesus had his choice to side with his Father and the prodigals, outcasts, and harlots whom the Father loved; or to side with the supercilious Pharisees, who loved nobody but their precious selves, and so to fall out of the Father's love altogether. Jesus deliberately accepted the malice of the Pharisees and chief priests; and they, aided by the avarice of the stupid Judas, the slander of the frivolous rabble, and the servility of the stolid Pilate, nailed him to the cross." Dr. Hyde's book needs an index.

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

Constructive and Preventive Philanthropy. By JOSEPH LEE. 16mo, pp. 242. New York: The Macmillan Company. Price, cloth, 75 cents.

The author is vice president of the Massachusetts Civic League, but his peculiar distinction lies in the great public service he has rendered as the practical, common-sense champion of the Boy and his rights in school and home and on the playground—particularly on the playground, where the boy learns many lessons, as Froebel saw that it is often through his play that the boy gets his first grip on moral relations. The thing of first importance is the preservation of the home, and in cities the compelling by law of such tenements as make decent home life possible. To bring about such conditions in the slums of New York city was the object of the Gilder Tenement-house Commission appointed in 1894. One result of the report of this commission was a law authorizing the Board of Health to condemn and remove any tenement which it judged unfit for habitation; under which authority a large number of unfit and unhealthy tenements have been destroyed. An interesting part of this book is the account given of playgrounds, which afford opportunity for one phase of that many-sided child-study which is making a new epoch in human life. Child-study began in Europe. Years ago in the public parks of Berlin heaps of sand were placed for the children of the city, rich and poor, to dig and play in under the care of the

police. Experience shows that the one thing the small child likes to do more than any other is to put sand into a pail and turn it out again. In the streets one may see them any day doing this with the dirt from the street and a broken bottle or tomato can. The sand pile the masons make when a house is going up is always covered with children. In numerous American cities piles of sand have been placed in parks, in the courts of tenement houses, and in schoolhouse yards, where small children may play as on a mimic seashore. New York is the city where the work of providing for recreation as a part of child-education has been done on the largest scale, in sand gardens, open-air gymnasiums, kindergarten tents, roof gardens, swimming baths, evening play centers, and recreation piers. As an instance of what was done many years ago to make a manufacturing town what it ought to be, the story of Lowell, Mass., is told. The proprietors and superintendents of the mills were men of high character, a typical one being described as "a man of culture and a Christian gentleman of the Puritan school, dignified and reserved." The operatives were worthy native born. It was one of the mill regulations that everybody must go to church somewhere. The mill girls carried on Sunday schools, visited hospitals, built churches, collected funds for the education of indigent young men for missionary work, sent their brothers to college, and started girls' debating clubs. They carried around in their pockets such books as Watts on *The Improvement of the Mind* and Locke on *The Human Understanding.* The mill owners built churches and boarding houses and supported schools and libraries for their workers. A recent instance of the interest taken by manufacturers in the conditions under which their employees live is that of the National Cash Register Company of Dayton, O. This company stimulates taste and promotes the making of attractive homes by offering prizes for the best-kept front yards and back yards, the prettiest window boxes, the most tasteful planting and training of vines, and the like, the beautifying results of which are remarkable. The company itself sets the example by laying out lawns and planting flowers around the factory, by enlarging the windows, by hiding junk and scraps out of sight, and by adopting inside the buildings a uniform color, pleasant to the eye; even telegraph poles are painted green and surrounded by wire netting on which concealing vines are trained. An upstairs room in the factory is decorated and fitted up as a dining room, with tablecloths and china, rugs, vines, palms, and a piano, bought by the young women. In this room lunch, consisting of tea, coffee, soup, and bread, is served every day at the company's expense. Certain extras are served at the price of one cent a day. Besides this lunch the company provides free medicine when needed, a bicycle "stable" accommodating five hundred, bath rooms for men and for women. It has reduced the hours to nine and a half for men and eight for women on the pay formerly given for ten hours; it gives two recesses of ten minutes each, part of this time being used in winter for calis-

thenics; it has fitted up a "rest room" for women, to be used in case of sickness. The company provides a library, and books travel through the factory at mealtime in a sort of hand car. In its two large halls lectures and talks and entertainments are frequently given for the operatives. There is a "House of Usefulness," presided over by a deaconess, which serves as a sort of social settlement, and is besides a model cottage furnishing the working people an object lesson of how to make a home pretty and comfortable. For educating and stimulating boys about two acres of ground are laid out in patches of ten by one hundred and fifty feet, where forty boys, under direction of the company's gardener, carry on vegetable gardening, stimulated by money prizes offered for the best results. Then there are boys' clubs, a boys' brigade, a girls' literary and social club, an industrial school for teaching sewing and millinery, cooking schools, a young housekeepers' class, a choral society, a young people's society, and a Sunday school, which publishes a paper. This instance is worth the space given it here as an illustration of the preventive and constructive philanthropy which Mr. Lee's book describes and inculcates, and as an example of the practical Christianity which, when properly applied, will immensely ameliorate the relations between labor and capital, now so hot and bitter and ugly and wicked. Writing of the problem of cleaning and sweetening cities, the author tells how much Boston owes in this matter to two women, and then says that the entrance of women into this sphere of public activity gives great hope for the future; because "A woman has a feeling about dirt which men only pretend to have. The reaction which the sight of dirty streets produces in her, when once she has come to look upon the matter as being within her sphere, is something of which every head of a family has learned to stand in awe. She has, in such cases, a directness of method, a scorn for obstacles or excuses, an absence of any sense of humor as applying to the situation that is very difficult to stand up against. She does not get over it as a man does, and she cares nothing for political affiliations or official proprieties. There is no divinity that can effectively hedge and protect the responsible boss or official when once she has got started on the warpath. And this statement is no guess based upon general principles, but positive knowledge obtained by personal observation and experience." Jacob Riis approves Mr. Lee's book as accurate, capable, and valuable.

The Pathway to Reality. By the Right Honorable RICHARD BURTON HALDANE, M.P., LL.D., K.C. 8vo, pp. xix, 316. New York: E. P. Dutton & Co. Price, cloth, $3.

The stately series of the Gifford Lectures continues to unfold, presenting in recent years a brilliant exposition of the principal phases of contemporary thought. In the autumn of 1899 appeared the *Naturalism and Agnosticism* of Dr. James Ward, undoubtedly the most trenchant criticism of the modern mechanical theory which

has so far been written. Then Professor Royce elucidated and developed the religion of neo-Idealism in his *World and the Individual;* while his colleague at Harvard, Professor James, followed with the psychological religion of *The Varieties of Religious Experience*, a work which, in spite of fallacies many and grave, has served as well to bulwark faith as to advance psychological science. In *The Pathway to Reality* Lord Haldane defends again the Idealistic view, laying in the volume before us the metaphysical foundations on which in his second volume he proposes to rear his theistic edifice. The position of Lord Haldane in the world of politics lends added interest to his philosophical conclusions. Whether, as has been predicted, his legal talents and the success of his public career will in time secure for him the highest judicial office in the three kingdoms, must be left to the future to decide. But it is abundantly evident that in him and Mr. Balfour England possesses statesmen who worthily keep up the traditional alliance between politics and letters. The aim of *The Pathway to Reality*, then, is to lay the foundations in new-Idealism for a spiritual view of the world and human life. The variety of Idealism defended is of the conservative rather than the later type. It is not, for instance, the Idealism of Royce or Münsterberg, which, in part under the influence of modern scientific discovery, seeks without minimizing Reason to give due recognition also to Will; for Lord Haldane returns to the more orthodox accentuation of the primacy of Thought in the constitution of the universe. Even when he defends the doctrine of his master, Hegel, against the charge of underestimating the significance of personality and will, his argument proceeds along the older rather than the newer lines (pp. 124, ff.), being intended to show, as against Professor Pringle-Pattison, that the Hegelian rationalism included the moment of volition, *when this is rightly construed*, and not to indicate any acceptance of the attempt to combine the dynamic and the rationalistic positions. Thus the groundwork of reality is made to consist in the intelligible or universal element, not in the merely perceivable or sensuous. Nevertheless it is the constant aim of the author to avoid the danger of sinking all existence in the abyss of abstract reflection. "The real is the individual," he keeps telling us (pp. 90, 169-170, *et passim*), and the individual—taken now in the logical sense of any concrete object—involves alike universality and particularity, the relations which by articulating it into the system of things give it definiteness and meaning, and the special content which lends it actuality. And this interpretation, also, as the reader is further insistently told, goes back to the great master-thinkers of the school; so Aristotle's doctrine of form and matter joins the universal and the particular in the one real object; and, contrary to the assumption of its detractors, it was one chief merit of the Hegelian metaphysic that it found the world-spirit essentially manifested in experience. Unfortunately, Lord Haldane fails to discuss the fundamental contradiction which in this way entered in to mar the

Aristotelian system; while his defense of Hegel's ventures in the philosophical construction of concrete phenomena (for example, the *Naturphilosophie*, pp. 183-188) is singularly lame. Part I of Lord Haldane's treatise, under the title of "The Meaning of Reality," is devoted to the consideration of these more general principles. Part II, "The Criticism of Categories," deals with the fundamental conceptions of science, as tested by the criteria which Idealism supplies. Physics and chemistry, biology and psychology are passed in review in successive chapters, in order to show that each in turn, depending as it does on abstract notions which at one and the same time render its researches possible and limit their scope, diverges to a greater or less degree from the full and complete reality. These underlying scientific postulates are at once legitimate and partial, valid for the purpose in hand and so a striking illustration of the truth that thought makes the world, yet representative only of given phases of the real and needing to be transcended, if the ascent is to be made a rational interpretation of reality as a whole. Thus, furthermore, the ideas which facilitate and limit knowledge lose their power, negative and positive alike, when a higher stage is reached. For the Idealist the mechanical conception of organic life, and the psycho-physical theories of the soul, and the puzzling problems of free will, possess no terrors, because they have no meaning. Mechanism, and psycho-physics, and causation are indeed significant, but each in its place alone and on its own level; pertinence they have none when they are applied to questions outside their proper sphere. With such conclusions in hand, Lord Haldane proposes in the volume which is still to be published to attack the ethical and spiritual problems. Obviously, he will be furnished for his task with the usual instruments of his school, and, as plainly, hampered by the deficiencies of the Idealistic outfit, especially as he chooses to accept the doctrine in a form which is burdened with some of its most grave mistakes. Beforehand, it is impossible to predict the outcome. But it will be interesting to note whether he will be able to save Idealistic religion from the errors which three generations ago in Germany led it on by an irony of development into the materialistic ditch? In the present book he has given one of the most popular and comprehensible, if not the most accurate and careful, expositions of the Idealistic metaphysic that have appeared. But more is due before the school can be held to have made good its claims, namely, the proof that, if true, the doctrine establishes religion on an impregnable foundation, instead of rescuing it, as in the classical historic case, by voiding it of force.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

John Wesley the Methodist. By a METHODIST PREACHER. 8vo, pp. 319. New York: Eaton & Mains. Cincinnati: Jennings & Pye. Price, cloth, $1.25.

If we were asked to name the two books which ought to be put into every Epworth League library, and every Sunday school library

for adults, and upon the table in every home, in connection with the Wesley bicentennial which stirs this year of our Lord 1903 with a new life, we should recommend this book and *The Heart of Wesley's Journal.* We say this book, because, with its one hundred portraits, views, and facsimiles, it is altogether the most readable, attractive, and interesting popular life of Wesley extant, and worthy of universal circulation. That so admirable and eminently successful a work should be sent out by the author without his name is an unusual instance of modesty, or at least of self-control. The next edition should reveal the author's name. That a book so large, and so highly embellished pictorially, should be sold at so small a price is a marvel. Every part of Wesley's life and every point of his character are lucidly and effectively presented. One wonders what will be the effect on the Church from the renaissance of interest in the founder of Methodism during this bicentennial year. If the general and concentrated study of his great qualities and amazing career does not reenkindle the Church to glowing zeal and more ardent devotion, there will be cause for anxious concern and deep searchings of heart in our Zion. Whoso is immune to the noble contagion which floats from the radiant example of the Wesleys must be an impenetrable pachyderm, callous to the point of insensibility. If the study of the home life in the Epworth rectory does not make many nobler homes among us, we will be unworthy to be mentioned in a succession from the Wesleys. If the part played by high and thorough education in the making of the Wesleys does not reimpress us with the imperative necessity for completely trained and learned leadership, and create a new and resolute enthusiasm for higher education throughout all our borders, then will it become a painfully urgent question, What ails the brain and the conscience of Methodism? If the restudying of the character and bearing of John Wesley—that man of aristocratic blood, high breeding, university scholarship, exquisite manners, unconscious dignity, democratic spirit, unaffected humility, serene courage, utter unselfishness, sinewy endurance, unsparing laboriousness, spotless life, and Christlike heavenly-mindedness—if, looking upon him, the ministers of Methodism do not long to be like him and emulate his gentle refinement, his ardor, force, intrepidity, and devotion, then it will appear that a disastrous degeneracy, a spiritual irresponsiveness, a sad low-mindedness have fallen upon the nominal successors of Wesley. If our founder's broad-minded tolerance of differing opinions, his insistence on freedom of expression, his boundless sympathies, his love for Christians of every name and creed, his large personal illustration of the catholicity of culture—if these do not make us more tolerant of freedom of investigation and opinion and more insistent on our brother's right to differ with us if he pleases on everything except on things absolutely cardinal and fundamental on which all are bound to agree, then it will appear that we prefer to illustrate in ourselves the uncatholicity of a lack of culture, the intolerance of self-

conceited unintelligence, and the wall-eyed narrow-mindedness which will make us a mere sect rather than the inclusive and wide-visioned broad-mindedness which will make us a worthy part of Christ's universal Church—"the Holy Catholic Church" which, in the creed we recite, we declare our belief in. And finally, if it be not manifest, even before this bicentennial year closes, that Wesley's consuming passion for saving men has reentered our ministry with prevailing and impelling force, moving us to mighty aggressiveness in evangelistic work and resulting in great ingatherings, then our restudy of his life will have been to little profit. In this year of our Lord 1903, two hundred years after Wesley's birth and more than a century after his death, the question which this bicentennial celebration hurls upon Methodism is whether in these days she can breed ten men or one man who shall match John Wesley in brain and heart, in life and labor, in power and usefulness. Is there any home that is producing such children? Are there Holy Clubs in our universities, putting heads and hearts together over the Greek New Testament and living austerely? We prayerfully hope so. [It may not be amiss to interject here that Methodism in the beginning meant hard study. Charles Wesley tells us that the name of Methodist was bestowed by gay collegians upon himself and his friends at Oxford because of their *strict conformity to the method of study prescribed by the university.*] Now and then some voice protests against "so much glorification of J. W." Some say, "I'm tired of hearing about Wesley. Let us change the subject." But the subject would better be continued by every one of us until some of his fire gets into us, until his lofty example takes effect on us for our uplifting and empowering. We agree with him who says, "I don't want to be tied up to Wesley, to hold all his opinions and be confined to his methods." Wesley was a master of the *adaptation of methods* to circumstances, and in the conditions of the twentieth century his methods would unquestionably differ from those he used in the eighteenth, and his opinions would be made up in the light of the largest knowledge and soundest scholarship of to-day. But no man is alive among us to-day who is in a position to disparage Wesley. The restudy of him, which our Church and other Churches have been making, renders it plain that no Church has had a greater leader since the apostle Paul, and that no figure in Methodist history between John Wesley and to-day is tall enough to obscure in the least his over-towering preeminence. "Back to Wesley!" is no proper cry. "Onward!" is the word, following the leading of his high example as a pillar of fire, as ever that lustrous column, swaying forward, burns on at the front. The question for our forward-facing Church is whether it can *rise to the level of* its source. The challenge of history to the Methodism of the twentieth century is that it shall produce the equal of John Wesley. In the book before us "a Methodist preacher" shows us the fine lineaments of our heroic founder, and records with fascinating impressive-

ness his life and work. We believe more young people in homes and schools would read this book through, if brought to their notice, than would read any other life of Wesley that we know of. In the interest of readers, and not of publishers, we urge it upon general attention; at so low a price it can bring but small return to the publishers. There is little room to quote from it. The prompt decisiveness of Wesley appeared early in not a few of his acts while in Georgia; as, for example, when, in one of the day schools he established there, some boys who wore shoes and stockings put on airs as if they were superior to the boys who went barefoot. To cure this pride Wesley took off his shoes and stockings and went to school barefoot and taught them. The aristocratic boys stared and wondered, but before the end of the week Wesley had cured them of their foolish vanity. Wesley had a tact so gracious and delicate that Chesterfield might have envied it. Once he and one of his preachers were taking lunch with a gentleman whose daughter had been greatly impressed by Wesley's preaching. The preacher, a man of very little tact, was conversing with the young lady. Noticing that she wore a number of rings, he took hold of her hand, held it up, and called Wesley's attention to the gems. "What do you think of this, sir, for a Methodist's hand?" he said. The girl turned crimson, and the question was awkward for Wesley, whose aversion to any display of jewelry was well known. But the great evangelist, looking up with a benevolent smile, simply said, "The hand is very beautiful." This won the girl's heart; she appeared at evening service without her jewelry; she soon became an earnest Christian. Once when an angry mob carried some of Wesley's preachers before a justice of the peace, the magistrate asked what these men had done. Their accusers were silent, but at length one said, "Why, they pretend to be better than other people, and, besides, they pray from morning to night." The justice asked if they had done nothing more than this, and an old man answered, "Yes, sir; please your worship, they have *convarted* my wife. Till she went among them she had *such* a tongue! And now she is as quiet as a lamb." "Carry them back," replied the justice, "and let them convert all the scolds in town." Long ago Southey characterized Wesley as "the most influential mind of the eighteenth century; the man who will have produced the greatest effects centuries or, perhaps, millenniums hence."

Fanny Crosby's Life Story. By HERSELF. 12mo, pp. 160. New York: Every Where Publishing Company. Price, cloth, $1.

Let no one undertake the perusal of this little volume who is not prepared to continue the reading thereof from start to finish at one sitting. For surely the reader's interest in the "Life Story" of this "sweet psalmist of Israel" will be engaged at the outset and enhanced with the turning of each succeeding folio. The reader who enjoys the personal acquaintance of this "elect lady" does not need to be assured that the hand which traced the lines was the hand of

Fanny. Throughout the volume pathos and humor, seriousness and drollery, plaintiveness and mirthfulness succeed each other in rhythmical alternation to the exclusion of dullness. Pessimism has no place in the experience or writings of Fanny Crosby. She is a born optimist. The exuberance of her spirits is perennial. Beyond this she has two never-failing sources of support in her affliction, namely, religion and philosophy. Her unwavering faith in God and resignation to his will enable her to say with St. Paul, "I rather glory in my infirmities that the power of Christ may rest upon me." The writer on one occasion expressed his sympathy with her in her "affliction," whereupon she declared, "Bless you! my lack of sight is not afflictive to me.

> This is my story, this is my song,
> Praising my Saviour all the day long."

Since the life story covering a span of fourscore years of any respectable person possessed of a normal mental equipment abounds with picturesque incident, how much more striking, even if less abundant, are the experiences of bright, active, restless persons who have been "all their lifetime subject to bondage" through the loss of natural vision. To be deprived of the most important of the five senses presupposes an abridgment of the opportunities which the majority of mankind enjoy for the acquisition of knowledge and the ability to render useful service to their fellows. Still, to quote from the autobiographer's "Life Story," "Seeing is not all done with the optical organs." The apostle Paul's expression, "The eyes of your understanding being enlightened," while it is used in a figurative sense, suggests the presence of another seeing faculty, subjective, to be sure, but none the less potential. Does anyone doubt that Fanny Crosby has all her life long realized the fruition of the sixth beatitude, "Blessed are the pure in heart: for they shall see God"? The volume contains an introduction by Will Carleton, an original poem by Margaret E. Sangster, and a number of hitherto unpublished poetical effusions from the author's pen.

MISCELLANEOUS.

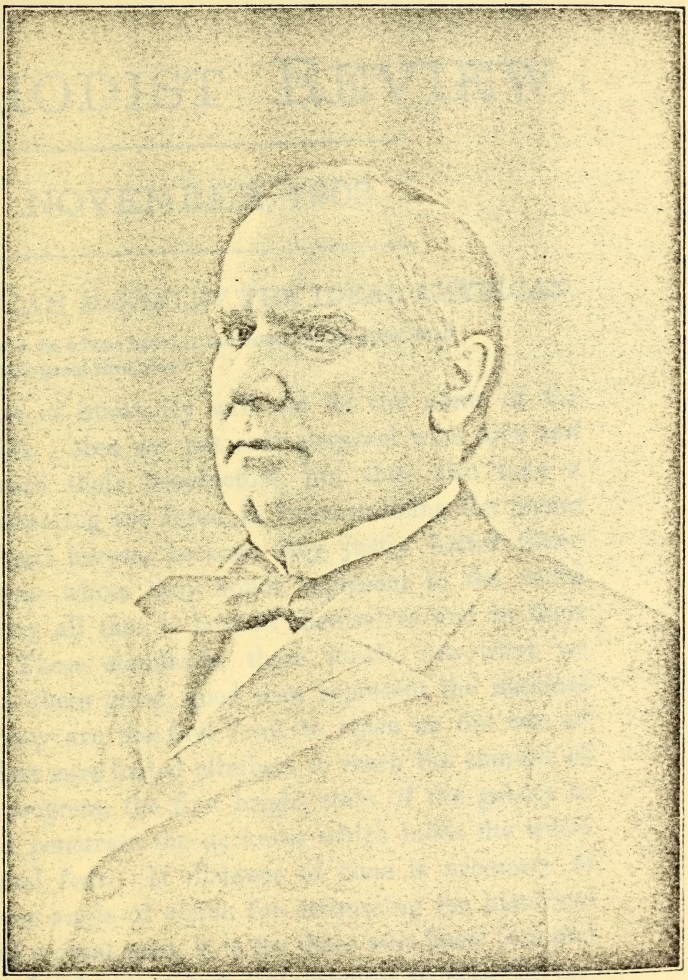
The Epworth League Reading Course for 1903-1904. New York: Eaton & Mains. Cincinnati: Jennings & Pye. 3 vols. 16mo. Price, $1 net.

In the selection of the Epworth League Reading Course for 1903-1904 the authorities of the League have displayed excellent judgment. Limiting their choice to three books, which might be sold for the small sum of one dollar per set, they decided to prepare one volume on a religious topic, one on literature, and one on some phase or department of science popularly treated. For the scientific volume they made admirable choice by the reissue of Dr. Elisha Gray's *Electricity and Magnetism*, which first appeared as Volume III of "Nature's Miracles." It was Dr. Gray's endeavor to give such

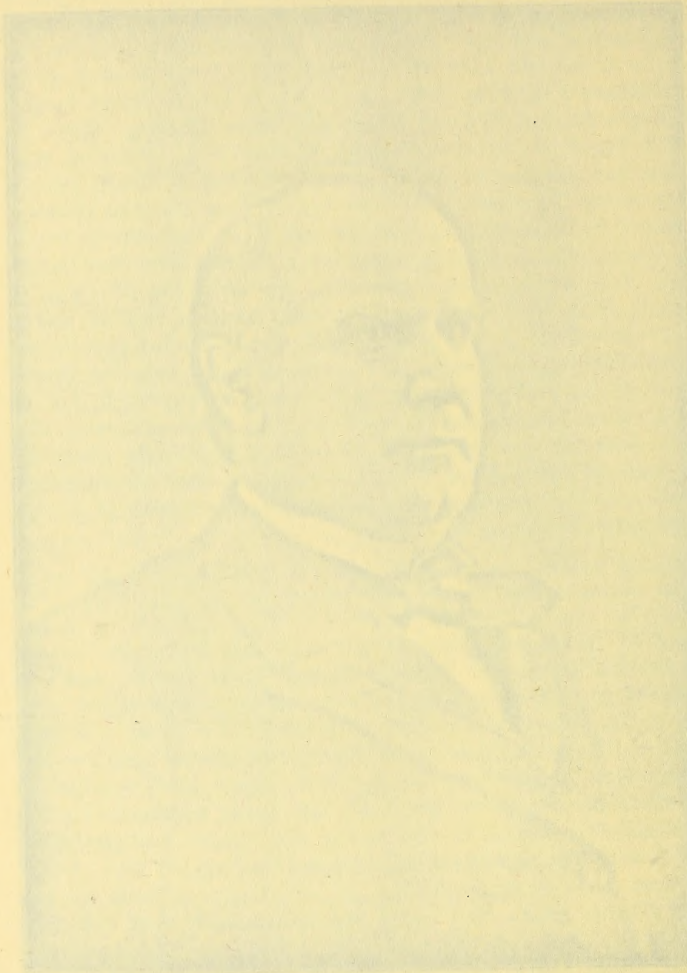
a simple exposition of the phenomena and applications of electricity in a general way that the popular reader might get a definite elementary understanding of the subject. Without the elaborate technical drawings and specifications which usually stand like a dragon at the gate of this department of knowledge, Dr. Gray has given us a delightful sketch of the history of electrical science and of magnetism. The second volume is *Books and Life*, by that fine thinker and elegant rhetorician William A. Quayle. Such varied topics as the Lowell Letters and Wesley's Journal, Melrose Abbey and Allen Buckner, Womanliness and the Rime of the Ancient Mariner, are discussed with freshness and charm. "I wish I could have heard Wesley pitch a tune," exclaims Dr. Quayle, and one cannot turn over the pages of this dainty booklet without wishing again to hear the powerful pulpit orator who so readily transforms himself into the elegant essayist. The third volume differs from the other two as widely as they differ from each other. It is entitled *Back to Oxford*, and is from the pen of Dr. James Henry Potts, the brilliant editor of the *Michigan Christian Advocate*. A subtitle calls the book "A Search for the Essentials of Methodism," and no one who reads it will declare the search to have been unavailing. The substance and genius of Methodism, its backbone and vital force, are here discussed. Every phase of active Church life is considered, new developments, discarded customs, features that should live; and then in an eloquent chapter the future is forecast.

The Conquest. By EVA EMERY DYE, Author of *McLoughlin and Old Oregon*. Second Edition. Crown 8vo, pp. 443. Chicago: A. C. McClurg & Co. Price, cloth, $1.50.

Next year is the centenary of the exploring expedition headed by Meriwether Lewis and William Clarke, which left St. Louis in 1804, passed up to the Missouri and over the mountains to the headwaters of the Columbia, and thence to the Pacific coast, returning overland in 1806. The Journals of Lewis and Clarke have recently been reprinted by McClurg & Co. Mrs. Dye's story weaves its woof principally upon the warp of that great exploration. The most remarkable sequel to the Lewis and Clarke exploration of the Northwest was the two-thousand-miles journey on foot of four Nez Perces Indians from Oregon to St. Louis in 1830 to find William Clarke, whom they called the Red-headed Chief, who was now United States superintendent of Indian affairs, in order to get "the white man's Book of Heaven" of which an American trapper had told them. *The Conquest* reaches to cover the work of Jason Lee and Marcus Whitman in Oregon. It thrills with deeds of heroism and consequence. To-day the frontiersman, having finished the conquest of this continent, is building Nome City in the Arctic, and hewing the forests of the Philippines. The centennial of the Lewis and Clarke discoveries will be celebrated by a fair in Portland, Oregon, in 1905.



William McKinley, Twenty-fifth President of the United States.
Born in Niles, O., January 29, 1843. Died in Buffalo, N. Y., September 14, 1901.



METHODIST REVIEW.

NOVEMBER, 1903.

ART. I.—WILLIAM McKINLEY, THE IDEAL AMERICAN.

"Blest is he whose heart is the home of the great dead
And their great thoughts."

THE instinct of humanity will not let the name of the righteous perish. Men are not only inspired with love and gratitude toward their benefactors, but they also take a pride in perpetuating the fame, in immortalizing the names of their national heroes, because they justly flatter themselves that these whom they honor represent to the world and to posterity all that is best in themselves and in their nationality. These standards, these ideals, are what we would attain; these great, good men represent the national aspiration; they are the first fruit to ripen on the tree of liberty, the first sure-footed climbers to reach the summit of the people's progress, the first bright stars of the galaxy to shine out and penetrate the darkness which holds the world in mystery and fear. If distance of time is necessary to secure a proper angle of vision for estimating the historical proportions of a great man, it is for those who knew him and witnessed his development and achievements to pass the verdict on his character which the ages can never reverse. The illustrious Burke said, "Great men make great nations, great nations great men." It is our boast that great men never made a greater nation than this, and it is our belief that one of the greatest and one of the best men this nation ever made was William McKinley.

In this twentieth century, to be great, a man must first be good; honor, patriotism, virtue, character are essential elements in the basis of an enduring superstructure of fame. By these high standards have the American people tried to measure their illustrious men. So have we been proud to estimate a Franklin and a Morse, a Longfellow and a Lowell, an Adams and a Jefferson, a Farragut and a Grant, a Washington and a Lincoln, and so do we confidently, exultingly, estimate the stature of William McKinley, the ideal American. He was a prince and a great man—a prince by virtue of that innate nobility which no title can adorn; a great man in character, in common sense, in patriotic virtue, in high-minded manliness, in his sincere love of man and woman, in his dignified, unsullied, chivalrous, optimistic, sovereign Americanism.

When our President fell, what was it that turned every home in England no less than in America into a house of mourning, and from humblest chapels to stateliest cathedrals set all the bells beyond the sea tolling in sad unison with our own? It was the sorrow which had been inspired by the death of a man whom no office, no position, no title, could make greater than his own manliness had made him. Recognizing his political sagacity, his intelligent comprehension of the difficult problems of finance and economics, his high statesmanship, his superb diplomacy, his complete mastery of the situation during our war with Spain, yet, towering above all these distinguishing characteristics, the world saw the man—pure, genuine, patriotic, Christian—and to the beauty and power and glory of that manhood all Christendom paid such a tribute as manhood had never before received.

To-day in the world's highest esteem the greatest thing is character. William McKinley's was ideal. He was the Chevalier Bayard of American statesmen, *Sans peur et sans reproche.* No explanations or excuses are necessary, no mantle of charity is needed, in setting forth his character and recalling his work and life. William McKinley lived

a life to which every mother may point with loving hope and every wife with holy and exultant pride. And is not his unsullied record one of our most precious legacies? The more ideals we have the better. The more just and great leaders we have the safer will be our liberties and the surer our footing on the difficult steep of national prosperity. "The greatest men are the best;" great men indicate the direction of a nation's moral movement. They are of the people, and the power of virtue, of intellect, of God, which has lifted them up to high places is lifting the people with them. A great man is the mountain peak of a vast range of moral elevation. He springs from a high-minded race. He belongs to a lofty average of humanity as Mont Blanc belongs to the Alps. Moses, David, and Paul were possible only to a race that had been lifted up to lofty moral altitudes by the power of God. Hampden, Milton, and Cromwell could not have sprung from an inferior people, nor could Washington, Jefferson, Franklin, Sumner, Lincoln, Grant, and McKinley. They came from a stalwart race of free men whom God had been raising higher and higher by the revolutions and the evolutions of the ages. Emerson finds the philosophy of individual greatness in the influences that have been at work through the centuries. "It is the fruit which it has cost all the foregoing ages to form and to ripen." Such an individual as William McKinley could have appeared at no other time in human history. There must have been great events, revolutions, reformations, at work upon ancestors and environment, upon the blood and conscience, the heart and brain of the world, charging them with the potencies, the virilities, capable of producing such character. The soil of liberty must have been prepared by a Christian Gospel, by a Reformation, by revivals of learning and religion, and enriched by the ashes of martyrdom, by the blood of a Revolution, and of a civil war for Union and freedom, before it could have produced the bright, consummate flower of such a character as William McKinley.

Napoleon says, "Mankind are in the end always governed

by superiority of intellectual faculties." Our own Wendell Phillips has a wiser philosophy of power and influence: "There were scores of men who had more intellect than Washington. He outlives and overrides them all by the influence of his character." Horace Mann was interpreting the moral meaning of history when he said: "Ten men have failed from defect in morals where one has failed from defect in intellect." Genius cannot save immorality from the contempt of posterity. How many in our political history have sunken into oblivion carrying with them as much intellect as Washington, Lincoln, or McKinley possessed, but who failed for lack of character! The ideals needed by the youth of this country are ideals of character. Only moral greatness is immortal. Great consciences, great souls, great hearts make nations great. A civilization is but the expression of character. When Kossuth says, "Nationality is the aggregated individuality of the greatest men of the nation," he sets forth this idea but with the understanding, let us believe, that it is the moral greatness of great men that gives character to nationality.

Like George Washington, and like Abraham Lincoln, William McKinley grows in our esteem. His political wisdom, his statesmanship, his mental balance and power of initiative, his executive genius, his military talent, the soundness of his financial and economic philosophy, his calm self-poise, his grace and urbanity of manner, his genial, kindly, magnanimous spirit, his self-command, his love of man, his reverence for womanhood, his affection for childhood, his solicitude for the suffering and the oppressed, his pride in the triumphs of American industry, his faith in the justice of American law, his glory in the growth and stability of American liberty—all these this day clothe him with a beauty, a nobility, to which the distance of time gives ever-increasing enchantment.

And he was an ideal boy, a product of the ideal American home life. He was a clean lad who at the age of thirteen or fourteen years was converted in a Methodist school during

a revival. He was nurtured in a Methodist home, where an upright father, a most godly mother, and a sister of remarkable mental and moral character held before him the living models of Christian virtue. Handsome, full of pure and healthy life, chaste, gentle, and self-possessed, he was a leader among his schoolmates, and was looked up to as the wisest, fairest-minded boy in town. In all his progress to success and position he preserved the clean, quick, healthy conscience of his boyhood. Like Daniel Webster and Abraham Lincoln, he was a poor lawyer when he had no confidence in the justice of his client's cause, but he was powerful and convincing when pleading for truth and justice. The high positions to which he was exalted by the people were acknowledgments of his ability, patriotic devotion to duty, spotless reputation, honorable manhood. He was true to his mother's counsel, true to the people, and true to his God. He was an ideal servant of the people, ever appreciating, as he did, the teaching of his Master, "He that is greatest among you shall be your servant." But if his heart and genius inspired him to serve any one class or condition of humanity more constantly and untiringly than any other it was the struggling and the toiling. He sprang from the common people and he loved as he honored them. He was a self-made man who never lost sympathy for the man who begins at the foot of the ladder. Abraham Lincoln emancipated labor from the disgrace and ignominy which slavery had placed upon it. William McKinley was instrumental in leading American Labor up from its drudgery to its dignity, from poverty to prosperity. He believed in the aristocracy of patriotism, the prosperity of the nation, the progress of the world, the brotherhood of the race, and the coming of the kingdom of God. "Trust in all things high came easy to him." He was an ideal politician, and did much to give a new and long-needed dignity to that name. A Republican he was, but first he was an American; as he was first a Christian and then a Methodist. Never in the history of American politics did political antagonists lower their campaign

banners to a more honorable, magnanimous, patriotic gentleman. He was a partisan politician but not a partisan statesman, not a partisan governor, nor from the days of Washington have we had a less partisan President. On the stump or in the halls of Congress he never discussed a question without lending dignity to the debate; always cheerful and buoyant in spirit, yet he never condescended to treat grave subjects with a jest, nor was he ever tempted by momentary applause to depart from the decorum of serious, patriotic statesmanship. He was never theatrical; there were no dancing plumes on his helmet. He wore no helmet; fearless and bare-browed he went into the fight, but they who followed him always knew where he was in the battle, and his clear voice never gave an uncertain sound. As governor and President he was approachable, sympathetic, and broad-minded. Nobly and courageously he could rise above partisanship as he could rise above sectarianism. During his first term as governor of Ohio the Roman Catholics built and were about to open an educational institution in that State. They asked their governor to attend the exercises and deliver an address. He cordially accepted the invitation, and when certain zealous Protestants heard of it they were alarmed and came to the governor to enter their protest. Governor McKinley said: "Gentlemen, I am not a sectarian governor. I am the governor of Ohio; of the Catholics and of the Protestants; of the Jews and of the Gentiles. I shall make the address." "But," they argued, "if you do this your chances for reelection to the governorship are lost; it will kill you politically." "Gentlemen," said he, "whether I am to be reelected governor of Ohio or not, I shall keep my promise by these Catholic citizens of Ohio and deliver the address." And he did. That address, as the people of Ohio will remember, was one of the finest orations in support and defense of our common schools ever heard in this country. While undergoing criticism for his warm-heartedness toward the South, for his suggestion that Confederate graves be decorated and for his appointing ex-Confederate

soldiers to high civic and military positions during the war with Spain, he said: "My critics do not consider that I am President of the South as well as of the North; of Democrats as well as of Republicans. We are one people; we have one destiny; we must rise or fall together." Republican though he was, he had the spirit of Lincoln and of Grant in his appreciation of the necessity for obliterating all sectional animosities and burying forever all the hatred and misunderstandings engendered by our civil war. He stood for the brotherhood of American citizenship; not for a nation of sections, but for a national union: the universal and eternal union of the brotherhood of patriotism, the fraternal federation of a free, enlightened, and righteous Americanism.

With a prophet's vision William McKinley saw that the United States of America was rapidly approaching its age of responsibility; it was evolving into a world-power; it was becoming great enough for a mission; it belonged to civilization; it could no longer evade its share of the burdens and responsibilities of civilization. To this wise, far-seeing, courageous, God-trusting man it was given to preside over its transition from a governmental problem to a world-power. We see to-day, our prophet saw it yesterday, that the future is preparing to make great demands upon this America. These inexhaustible resources, this power of our country, are factors in the problem of the world's civilization. The United States is responsible to the entire human race for its just share in the enlightenment of the world and the universal freedom of manhood. William McKinley stood for a greater America, for a richer, a more unselfish, a history-making, a world-enlightening America. And he saw in this a Providence wiser than all politics, a law of evolution independent of all legislation, a program of destiny which no conventions ever dictate or circumvent. There was the ideal politician, the true statesman, the safe, victorious leader, the great President. No President, no statesman, has done more to give our flag honor on the seas

and our country front rank among the nations of the earth. The world has a more wholesome respect for the United States than it had before William McKinley became our President. More and more clearly does it appear that, over all the rapidly moving events which marked this last magnificent epoch of national transition and progress, his was the presiding genius. It was his mind that controlled our military and naval forces, and from the "war room" of the White House he was in immediate communication with the generals and admirals who executed his orders. Never before was a President of the United States so completely the *de facto* commander in chief of our army and navy.

The citizens of the United States may justly felicitate themselves that the last war with Spain was thrust upon them. It was not of their own seeking. It was a war against that ambitious and cruel mediævalism which believed in the divine right of tyrants, the justice of conquest, and the sanctity of oppression. It was freedom against slavery, justice against unrighteousness, democracy against imperialism. A more unselfish, heroic war was never waged, so far as concerned the American contention. Hot-blooded patriots and humanitarians as well as certain cold-blooded politicians blamed the President for his hesitation in urging Congress to declare war. But he was too good a general and too good a man to yield to inconsiderate clamor. He knew that the United States at the time had not enough ammunition for a single campaign, though he did not let the world into the secret; and, moreover, he was a man of peace and not desirous to "let slip the dogs of war." There is a holy side to every war. There was a holy side at Marston Moor, and Cromwell was on the holy side. There was a holy side at Waterloo, and Wellington was on the holy side. There was a holy side to the American Revolution, and our forefathers were on the holy side. There was a holy side to our civil war, and the boys in blue were on the holy side. There was a holy side to the war with Spain, and the United States was on the holy side.

How eloquent the story! April 26, 1898, there sped from Washington to Hongkong the history-making message: "Dewey, Asiatic Squadron: Commence operations at once, particularly against the Spanish fleet. You must capture or destroy them. McKinley." That message held the promise and potency of America's wider mission to the world.

Early morning, May 1, 1898, Dewey and Montejo were face to face in Manila Bay. At five o'clock and forty minutes, on the flagship Olympia, without dramatic pose or grandiloquent rhetoric, the commodore looked up to the conning tower and coolly said: "When you are ready you may fire, Gridley." Gridley was ready. In one second firing began. That calm command and quick response introduced a new naval power into the world. By noon of that glorious day the Spanish fleet had been wiped off the Pacific Ocean; the name of Dewey had risen to shine beside the names of Perry, Decatur, and Farragut; the United States Navy had become a power forever after to be reckoned with in the history of the seas; the world was more firmly than ever in the grip of Anglo-Saxon progress, and not an American seaman was killed nor a ship that floated the stars and stripes disabled—an achievement that stands unique and unparalleled in the history of sea-fighting. But the world had not recovered from its astonishment, nor America from her justifiable exultation over the glorious victory at Manila, when the thunders of another conflict pealed out at Santiago. The strength and prowess of the American and Spanish navies were arrayed against each other, and the Spanish fleet of the gallant Cervera was annihilated without the loss of an American ship and with but one American seaman killed and one wounded. And now the names of Sampson and Schley were in the sky of fame with the name of Dewey, and the United States was a world-power. Over this splendid epoch in American history presided the commanding genius of William McKinley. And, granting to every other actor in this dramatic epoch his full meed of honor, William McKinley was the master spirit at whose word of command

marched armies and sped navies to their magnificent and impressive victories, and arose the United States to her higher destiny.

No one will claim that William McKinley had the prescience to foresee all the wonderful results of our national advocacy of Cuban liberty. No mortal could have foretold the issue in our national expansion; no one could have predicted the problems which that issue was to thrust upon us. But when face to face with the new situation, surprised as he must have been, the President was not frightened or overawed. A man of destiny? No; he was a man of Providence. Calm, well-poised, self-reliant (nay, God-reliant), he accepted the new order of things, and that in the spirit of the fathers. Expansion did not alarm him, because the indications of Providence did not alarm him. He believed in the triple alliance of God, the fathers, and the people. Providence having led us out into a large place, the people and their President immediately proceeded to adjust themselves to the situation, with their eyes on the clock that was going instead of on the clock that had stopped. And when they began to look up the precedents they were confirmed in their belief that the genius of Americanism insisted on expansion. In no unworthy sense was William McKinley an ambitious man. If he ever foresaw that he was a man of destiny or a man of Providence, in the historic sense, he was too modest to reveal his dream, and, whatever it may have been given him to anticipate or aspire to, he had the patience of true greatness. Twice he put aside the nomination to the Presidential candidacy when it was within his grasp. When, therefore, he was nominated for and elected to the Presidency he went to that high office and responsible trust with the satisfying assurance of his own conscience that the Presidency had honorably come to him. When his first term was drawing to a close and the time for the meeting of the Republican convention was approaching he one day said, in a familiar conversation: "I should be the happiest man in this country if after the fourth day of next March I could

go back with my wife to our little home in Canton and settle down to the restfulness of private life. Nobody knows," said he, "the burdens of such a position as this. So far as the honor is concerned," he continued, "that I have had; that the people have given me. I have been their President. There is no greater honor in this world. And so far as my administration is concerned, it belongs to history. What has been done can never be undone. The country will not go backward. But," he said, "while I have no personal ambition or even desire for a second term, I must submit to the will of the convention and permit the Republican Party to submit my work, as the servant of the people, to the people's judgment. But, personally, I long to go back to my home in Canton and rest."

Our ideal American was an ideal gentleman. If a few honest men have not been able to approve every feature of William McKinley's policy they have been sincere and intelligent enough to admire his personality. Narrow men fail to distinguish between a great man's theories and his character, his policy and his personality, and they easily lend themselves to abusiveness, caricature, and vituperation when they disagree with him on political issues. But here was a man who never retaliated. He never stooped to answer any charges made against his honor, sincerity, and purity; never permitted the antagonistic views or expressions of honorable political opponents to interrupt his friendly intercourse with them or lessen toward them his good will and courteous consideration. If he were ever stung by malignant criticism his natural sense of honor and his Christian spirit of tolerance and forgiveness prompted him to forget the injury, and to forgive the word or act which he was quick to attribute to a good rather than to a base motive. This ideal American was a Christian. The religious no less than the political world suffered an incalculable loss in his untimely taking off, for he was a devoted friend of every holy cause, a man of God, a consistent follower of Jesus Christ, who to him was both Saviour and Ideal, perfect Example and su-

preme Sovereign. To him religion was a life; it was the power of God within; it was a heavenly impulse and aspiration. Born among "the people called Methodists," he early sought a conscious experience of the love and favor of God through faith in Jesus Christ. The Bible became "a lamp to his feet and a light to his path." To him, what the Bible said God said. Interested as he always was in every phase of thought, in literature, politics, economics, and education, when he attended church he was eager to hear the word; no other theme was a substitute for the Gospel to his heart. The sermons most highly commended by him, whoever may have preached them, were spiritual, heart-feeding sermons on Christian experience, the love of God and man, the Holy Spirit, peace, brotherhood, Providence, the beauty of holiness, and the sublime self-sacrifice of Jesus Christ.

He was a member and trustee of the Methodist Episcopal Church of Canton, Ohio, which he always spoke of as his religious home, a place very dear to his heart. When he experienced religion and joined the church he entered upon the active duties of the Christian life, becoming a Sunday school teacher and superintendent. Then he became identified with the temperance movement in Canton, and with the work of the Young Men's Christian Association, of which he was president. To the last he took a deep interest in this association. Indeed, the interest never died which in early manhood he had taken in every phase of Christian work. During his Presidency he not only willingly but eagerly gave audience to the representatives of the great religious movements of the country, kept himself thoroughly well posted on the details of benevolent and religious conventions, missionary enterprises, Sunday school and educational work, and never hestitated to avow his faith and interest in everything charitable, humane, and religious. The Sabbath day always found him in the house of God, and always promptly on time. No worshiper ever seemed more sincerely to say, as he sat in his pew, "I was glad when they said unto me, Let us go into the house of the Lord." He loved preachers,

and just missed becoming a preacher himself. His mother often expressed the wish that Will should be a Methodist preacher. In fact, she hoped he might become a Methodist bishop, and thought that would be a prouder distinction than to be President of the United States. It had often been reported that he was at one time a local preacher, but he said, "No; I have been everything else in the Church but a preacher." He insisted that the army needed first-class men for chaplains; men who would succeed anywhere; educated, evangelistic, spiritual, Holy Ghost preachers. On one occasion it was suggested that a certain preacher had been recommended for a chaplaincy by his senator, a prominent politician, when Mr. McKinley said: "I am not sure that Senator ——— knows as much about the qualifications of a chaplain as this brother's fellow-preachers and his bishops know about him. What do they say?"

He was very anxious to have the Philippine Islands evangelized. His first thought was that the United States would possess Luzon alone. "That island," said he, "civilized, and lighted up with the Gospel, will give the light of Christianity to the entire archipelago." He hoped the churches would send able, thoroughly consecrated missionaries to the newly opened field. He was a firm believer in and a liberal supporter of missions, never failing to make a large annual contribution to the cause. It is pleasant now to remember Mr. McKinley's loyalty to religion. No official business quenched his spiritual fervor. In that memorable journey across the continent he saw and acknowledged the leadings of the "Kindly Light." He was deeply touched by the hospitality and generous welcome of the South. It was a revelation to him, and he rejoiced at the signs of growing reconciliation between the so-called sections. The wonderful reception of California took him by surprise. "It was simply magnificent," he said. And the tender solicitude and care of the people during those anxious days when the life of his precious wife was hanging in the balance filled his heart with a gratitude which he carried to the grave—yes, to the skies.

But in describing that anxious homeward journey he revealed his unwavering faith. During the days of the Spanish-American war the concern of this Christian, praying, God-trusting President was, not to know what mere politicians thought, but to know what God and the people thought. He believed God was with the people. If he waited, it was only to be sure of the providential indications. When he believed that he knew the will of God he never hesitated. If he was slow to resort to the sword it was because he loved peace; but when war was inevitable he was swift as an eagle.

Not alone in state papers, proclamations, and public addresses, but much more in private conversation, did he show that he possessed the magnificent faith of our fathers. He not only dared to follow where Providence seemed to lead, but, having followed, he dared humbly, and yet bravely, to throw the responsibility upon Providence, and then give God the glory for all our victories and successes. Speaking of his frequent references to Providence in his speeches and proclamations, and of the criticisms which his political opponents jestingly made upon them, he said, "They may sneer at the idea of Providence if they will, but no man who doubts there is a Providence controlling the events of history will ever sit here," and he tapped the table to indicate that such a man would never be trusted by the people or elected to the Presidency.

In the last moments of his life, and in the triumphs of that calm and peaceful death, this faith in Providence rose to the sublime: "It is God's way. His will be done, not ours." From that deathbed there has radiated a new inspiration to Christian faith. Nothing more profoundly impressed, more exultingly thrilled Christendom than the calm serenity, the perfect submission to God's will, the fearlessness and peace of this man who met death with a song. The glory of that translation thrilled the Christian world and gave to every praying man a new reason for the hope that is in him. When he bade the world farewell in those calm

and kindly words, "Good-bye, all, good-bye," all pure, high-minded men took those words to their own hearts. They were heard in every home, in every schoolhouse, in every mill and workshop. And there welled up from the heart of every wife and mother and holy woman, every toiler and swarthy mechanic, every soldier and sailor, every teacher and minister of God, every patriot of every party and every creed, a choking, sobbing, but loving, "Good-bye, true man, faithful servant, noble President, great American; good-bye."

Good-bye—but not to be forgotten! On granite shaft and marble arch posterity will trace the legend of his virtues. In laws that "make the bounds of freedom wider yet;" in the characters and lives of peoples new-born to liberty and light by his wise power; in songs that future generations learn to sing; in histories that shall trace events to their philosophy; in the unfolding mission of greater America; in the widening sway of Anglo-Saxon civilization; in the coming empire of universal brotherhood and peace, will be preserved forever the name and memory of William McKinley.

F. M. Bristol.

Art. II.—REALMS OF POWER FOR MIND AND HEART.

If it were asked what is the chief characteristic of our world the responses might be as various as the respondents. The artist, seeing the myriads of flowers, each atmosphered afar off with fragrance; the gorgeous colors of bird life, the waving grace of grass and trees, the momentary and illusive play of color and form in sea and sky, the fresh creations of morning and evening splendors, might say the chief characteristic was beauty. The utilitarian, seeing how everything lives for service, the bee for honey, the sheep for wool, the ox for work and meat, the earth for vegetables and grain, the clouds for rain, the sun for giving life, might say the chief end of the universe was utility. He who hears "the multitudinous laughter of old ocean's waves," or this morning's five o'clock ceaseless thrill of bird song, watches the exquisite mazes of insect dance in air at noon, or at the drawing on of evening time, who knows that all animal life is one long joy from the insect of a day to that leviathan of the deep that God made to *play* therein, might say it was joy. The meditative philosopher who sees the adaptation of means to ends—birds to air, fish to sea, the almost—might he not say quite?—thoughtful selection of material by plants for growth and use, the harp of a thousand strings in man's body, every one attuned to use, the journeying wind, the flowing stream, the life-bringing sea, the marvelous balance of the ponderous orbs of the sky, so that the greater centrifugal force of the sun at a world's perihelion, or the less at aphelion, is exactly balanced by varying speed, and age-long movements that portend disaster correct themselves at length by innate forces and laws—he who sees this department might say the chief characteristic was wisdom. But suppose there was a nature large enough to see all these departments, and realize that all beauty, utility, joy, and wisdom had to rest on some primary cause and be kept in

active being by some continuous upholding, and he were to see in every leaf-making and bud-unfolding, in every beat of wing, leap of beast, flight of cloud, majesty of storm, uplift of mountain, carrying of worlds, a need of a present efficiency, would not he say that the prime characteristic was power, and that all other characteristics were possible because of an original agency that has these vast expressions in the beginning, and that has vaster expressions in the continuous upholding through unthinkable ages and measureless space? We would begin at once an investigation of this amazing realm. It would be a slow process. Suppose a really developed man who had never seen or heard of a locomotive were put on one already fired up and on the track. How long would it take him to find out its powers and possibilities? If he blundered into pulling the throttle he might never learn the use of the brake, nor of the injector, till he was taught the one by leaving the track on a curve, and the other by blowing up the boiler for lack of water. How long would it take the average man, untaught by others, to learn the use of theodolite or spectroscope? How much longer of a universe, in little departments of which these instruments have place?

But let him begin to investigate power. After the labors of millions through millenniums we find these results: Gravitation was the first and at one time the only knowable power. There was no cohesion in the infinitely diffused star dust of a cloud, no chemical affinity, certainly no power of vegetable or animal life. There was only a power of contraction, a drawing together. The other forces mentioned above were of necessity added subsequently and in the order named. It is also known that gravitation is the weakest of these forces. Gravitation does not tear apart the particles of a suspended wire. Cohesion is superior. So of chemical affinity. In rolling sand gravitation pulls the particles of gold down to bedrock because they are heavier. Water is made of two airs, oxygen and hydrogen; the atomic weight of the first is nearly sixteen times that of the second. But gravitation

does not sunder the heavier of the two airs from the lighter in rolling water. Chemical affinity is stronger. So vegetative force masters gravitation and lifts up a hundred tons of matter in a tree hundreds of feet high. It also overcomes the cohesion of the soil and rock, the chemical affinity of water, and appropriates their dissevered particles to its own use in new combinations. For our purpose there is no need to treat of the power of gases as steam and explosives, of electricity and magnetism. The power of mind over all these forces needs no assertion or illustration. It masters and handles them all within limits of space. No thinker can fail to ask for the origin of all these powers. Were all these potencies and possibilities latent in the fiery star dust of a cloud? Were they all derived from the once sole existent force of gravitation, or were they imparted from time to time as the progress of development required? There can be no evolution without a previous equal involution. To conceive of all these forces as involved in such hostile circumstances to remain latent through unrecordable time implies a tremendous stretch of thinking, and an unnecessary greatness in the Involver. If, as evolutionists claim, a dozen separate potencies including life could be given to the fiery star dust of a cloud at once, most of them to remain latent for millions of years, certainly they could be bestowed successively, and when needed for immediate activity. What is His way of working, now and under our eye? He endows man while his members are as yet unfashioned with certain potencies for evolution and development. The germ is to grow to the stature of manhood. The unknowing mind is to grasp the knowledge of earth and take in all the stars. The clinging to the mother for sustenance is to develop into an affection that is ready to sacrifice life itself for that mother. There is an evolution of germ into all that manhood means. But is there no subsequent endowment? Every Christian knows there is. When another and higher kind of life is needed a new creation is provided. A new birth is possible. To that microcosm, man, power is added to become a partaker

of the divine nature. It is as great a change, as portentious an advance, as to add to dead material worlds the amazing potencies of life, and to them the potencies of consciousness and of conscience. Unfortunately, scientists are sometimes unacquainted with all the facts in the case. And this one, of the highest nature possible, should not be omitted in the consideration of the lower ones.

It seems, then, that God's way of working is to endow successively with power according to need and opportunity. This seems to be, if not the only way possible, at least the only way reasonable. Endowment that is to lie unproductive for millions of years is not economical, nor good financiering, even if it were possible. To evolve all these greatest forces from the first and least one of all is unthinkable. It requires that a greater be taken from the less, and that less remain as great as before. Or try another dilemmatic suggestion, namely, that part of one force be transmuted into another. Suppose that a part of gravitation, a force universally present in all space, be transmuted into a local force of higher intensity, as first cohesion, then chemical affinity, and so on through all the forces to mind. This would necessitate one of two things: (1) to make cohesion the first result of transmutation great enough to bear the subtraction of all subsequent forces, or (2) to make repeated drafts on the original gravitation for each successive force as needed. This would require an enormous diminution of gravitation at one time, or at many times, when neither fact shows it to have been done, nor theory allows it to be consistent with either the stability or development of the universe. And cohesion being a weak, a local force, the derivation of higher forces therefrom by transmutation of a portion of it is impossible. There remains, therefore, but one other conclusion, namely, that forces have been added from time to time as needed in process of development. No man thinks these material forces are eternal any more than he thinks matter is eternal. Matter and force cannot be eternal because force is in a state of dissipation. Science and revelation declare

that there must be an end of the present solar system. The promise is of a new heaven and a new earth, wherein dwelleth righteousness. I make or create all things new. One creation is not enough in a system of progress. We reach this conclusion, then: In the beginning God. He is almighty, the source of all power and from whom proceedeth all things. Nature and revelation combine to say the order was, nebulous matter, without form and void; then a palpitating movement from without moved upon the abyss of the fluid, that is, not solid; next a resultant light as "good" as the sun since this world was a sun; then a dark crust on the earth formed by the radiation of heat, and so the "good" light was confined exclusively to the sun, and the darkness appeared behind or in the shadow of the dark earth. All this, together with uplifted mountains and seas in depressed valleys, was the result of one force, gravitation, moved upon infinitely extended matter. If the matter of our solar system originally filled a sphere as large as the orbit of Neptune, its farthest known planet, it must have been four million times more rare than the air at the earth's surface. Its concentration into shining and then dark worlds, with magnetic, electric, and other mere material force, belongs to one set of endowments. It may be observed in passing that gravitation acts with rare discrimination, attracting some things and not others, for example, the celestial ether. This has inertia, is intensely powerful and elastic, but not subject to gravitation. All matter may have been in that condition once, but some of it was endowed with gravitational power when the Spirit of God moved upon it, and some not.

But now we come to an altogether different kind of forces. Life came, first vegetable, then animal, developing into a high grade of intelligence, affection and will in animals, and to conscience in man. It had to be a new endowment, not a development from the first force. There are chasms between death and life that death can neither leap nor bridge. The same is true between unconsciousness and consciousness, between irresponsibility and conscience, between the grunting

hog that never looks up to see who shakes down the acorns and a reverent soul aglow with rapturous love and ecstatic worship of the infinitely holy God. As stated in a previous paragraph, there is given to those who believe on Christ power to become partakers of the divine nature. It is a new endowment and not a development. It is most easily understood by regarding it as a department of power for mind and heart, as real and legitimate as gravitation is for the kind of matter on which it works, as forceful as steam under the incitements of heat, as swift as electricity in its flight between suns and their worlds. This is great news, a real gospel. This is the exact definition of Paul. "The gospel is the power of God." How plain it was made by Him who illustrated life and immortality. The kingdom of heaven is like bare grain. It has such innate power that it masters gravitation, cohesion, and chemical affinity, and becomes a field of wheat, where the cloud shadows play and the wind comes to scent its wings to a journey over the earth. The kingdom of heaven is like one grain, almost invisible, least of seeds; but it has innate power to become a tree full of pungent fragrance and bird song. The kingdom of heaven is like leaven. It alters the nature of the particles it touches and endows them with power to alter the nature of particles beyond. It is not an army in a hostile country growing weaker with every day's march, but in a friendly country that pours in supplies and recruits. It is power that does not merely conserve, but it multiplies itself. *Crescit eundo.* Since there is a regular department of power for mind and heart, it will have the same general characteristics as other general realms of power. It will have as regular and legitimate ways of working, can be made available by man or let alone as well as others. What are some of the general characteristics of realms of power?

I. They are everywhere present. No lone sailor in arctic, equatorial, or antarctic seas ever comes to a place where the magnetism he needs to direct his needle to the pole is absent; no comet gone from its sun thousands of years, flying its

thin, elliptical orbit, ever comes to a place where gravitation is not. The elastic leash holds; and away in space where its sun is a scarcely visible speck and the awful cold of space is not ameliorated a single degree by its heat, gravitation swings it round the far aphelion and calls it back to its own sun. So of the realm of power for mind and heart. No cry ever went up for help and power from Greenland's icy mountains or India's coral strand that did not find this true. "The word is nigh thee, even in thy mouth and in thy heart; that is the word of faith." It is as available for the heavenly spaces as for earthly limitations. In the unknown future it will be the same power as in this living present.

II. Every power we know of is sufficient and limitless. Steam does not falter. Inspire it with the earth's internal heat and it helps lift the mountains miles high, hundreds of miles wide, thousands of miles long. Gravitation does not weaken. Tie a string to a stone and whirl it round in air and feel the pull. How much pull? That depends on the size of the stone, the length of the string, and the swiftness of the whirl. Suppose the stone be eight thousand miles in diameter, the length of the string ninety-two and a half million miles, and the swiftness of the whirl a thousand miles a minute, what will be the pull? Tie the earth to the sun with steel wires, every one with a tensile strength of half a ton. How many would it take? Put them on all the surface of land and sea, from pole to pole. They must be so close together that a mouse cannot run round among them. Yet gravitation bears this tremendous strain. It handles this great world as easily as the air does a bubble. It not only handles this world, but its sun, a million and a third times greater; and not only our sun but other suns thousands of times as large. There is plenty of force. So in the realm of power for mind. He who felt himself the chief of sinners found mercy. He preached a gospel that saves to the uttermost. If all the sins of all the ages were heaped on any one soul he would offer it salvation. And in all his afflictions, unequaled except in case of the Christ, he said,

"Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our afflictions (so much) that we may be able to comfort them that are in any affliction."

III. All powers are ultimately for the service of man. Elephants cannot use steam, nor birds electricity. Man cannot spend his time chewing and digesting cuds and do anything else. But the leisurely cow and stupid ox can devote their whole time to making milk and beefsteaks that the eager man can appropriate in fifteen minutes and go on about his higher work. Grass rises two grades in the process. It is a law of nature that the big fishes eat the little ones, and all orders of being exist for the service of others that are higher. That is right. God does not want a world of protozoa, nor even of pollywogs. Let them live their happy day and serve the world more in their dying than by their lives. Encrinites may give by their corpses a higher beauty to the marbles of the Taj Mahal. The first thought about man was, "Let him have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth." And besides fish of the sea, "whatsoever else passeth through the paths of the sea"—gravitation, magnetism, etc. So we may sing with truth and modesty as well:

> We for whose sake all nature stands,
> And stars their courses move;
> We for whose guard the angel bands
> Come flying from above;
> We for whom God the Son came down
> And labored for our good.

Since we have proved by long experience that all the powers of the lower departments freely give themselves for our service, we may easily believe the higher ones will do the same as readily. What a blessed assurance! What boundless opportunity! Any man who wants to do more than he can may find abundant help. For long ages men did without steam, electricity, and explosives. But they were always in waiting, always illustrating their power, and saying, "Won't you take and use us?" Volcanoes and thunder and light-

ning were none too great nor loud nor bright to be lavished to try and make men understand their willingness to serve.

IV. All powers are by nature transmissible. Niagara works as readily at Buffalo as at the Falls. Los Angeles dynamos and cars are driven by power generated eighty-three miles away. The power of thought is transmissible by spoken or written word. Courage is a mental wine that inspires all who see it. Laughter is catching. Joy is contagious. Then certainly the power of God is transmissible. Nothing is too hard for it to do. No measurable time is required. Methodist ministers everywhere ask men of any degree of vileness to expect to be made wholly clean at once, in any depth of despondency or even despair to receive the joy of the Lord. The first word, that "power belongeth unto God," is no more true than the next word, "Unto thee, O Lord, belongeth loving-kindness" for men. It is Jehovah who saith, "Let him take hold of my strength." Since there is as regular a department of power for mind and heart as for matter, it follows that it has regular laws and modes of being worked. Only the man who has music in his soul can work at harmonies, only the artist can make symphonies of color, only the pure in heart, or those who seek to be, can see God. The present locomotive is the result of the careful thought and experiment of a thousand men; such a magnificent result is not easily attained. Edison sometimes spends a whole night in developing an idea. A psalmist anticipated the dawning of the morning, that he might meditate on God's word. And the Christ offered up prayers and supplications with strong crying and tears. The highest results demand the highest endeavors. What may be expected to come to men from this realm? The Gospel is the power of God. What God is, his power will give. He is all-wise. Our science is the feebly comprehended A B C of his science. The opening of his word giveth light. It giveth understanding to the simple. His commandments make one wiser than his enemies, and meditation on God's testimonies give more understanding than all one's teachers. The great histor-

ical verities of Joseph and Daniel and thousands of men in all ages, including ours, are practical demonstrations of this truth. A Christian nation is wiser than a heathen, because of these impartations of this wisdom and its developments.

There are various opinions about the fact of divine immanence in matter. So there are about human immanence in the body. Some hold that every movement and every standing still in nature is a result of the immediate outgoing of the divine will. Others hold that laws (whatever they are) were imparted to matter, and they work on ceaselessly without supervision. Why not both? In sleep bodily movements, heart beats, nutrition, elimination, etc., go on without known supervision. But on awaking a hundred movements are made by the direct act of the will. We question whether the universe is God's body or God's work. There is matter sufficiently fine, pure, and intensely alert to be a body for God. It would be without "parts." He who incarnated himself in a human body might let electricity, or celestial ether, be a form of his expression. They are more alert and swift than the human mind can conceive. We talk of their hundreds of millions of millions of vibrations a second, but it is only talk, not comprehension. As we are clothed with flesh, so a psalmist said, "Thou coverest thyself with light as with a garment." So in Daniel's vision, and John's. It may be that it is more than a figure of speech that says God is light. In every widely received error there is some truth. There is some in pantheism. Paul did not hesitate to tell even such people as the Corinthians they were the body of Christ. And it is no violence to a devotional spirit to think of God's being related to the beautiful orbs of light somewhat as man's soul is to his body. The eminent astronomer C. A. Young says, "If I were to say what I really believe, it would be that the motions of the heavenly spheres of the material universe stand in some such relation to Him in whom all things exist, the ever-present and omnipotent God, as the motions of my body do to my will." And Herschel said, "It is but reasonable to regard gravity

as a result of a consciousness and will existent somewhere." It is asserted that there has been an occurrence in our world's history for which the human mind can discover no possible cause in the regular laws and forces of the material universe. Beyond question there was once an almost tropic climate at the north pole. The change to the present climate could be accounted for by a change of the obliquity of the earth's axis to the plane of the ecliptic. Nothing could change it so far as we can now see but an act of the divine will such as introduced the epochs already referred to. There must have been such epochs, whether this change of obliquity was one or not. This illustrates and makes clear the evident epochs in man's relation to the realm of power for mind. Whatever the continuous divine immanence in man, there ought to and will be times of refreshing, revivals and pourings out of the Spirit in pentecostal abundance. The obliquity of man's axis of revolution to the plane of divine procedure may be changed and the Sun of Righteousness be set, that is, appointed for times and seasons of summer bloom, autumn fruit, and winter rest. Epoch after epoch of advance in order of being and perfection of performance may be appointed to man, as well as to the world. New earth has been again and again. New heaven may be. All agree that the realm of power for mind and heart invades man in conscience and inspiration for prophecy. But a forcible invasion is not comparable to sought and welcomed comings. Steam in the solfataras and lightning in storms forced themselves on man's attention to his exceeding terror. Sought and welcomed, they are God's most helpful material gifts.

All these points have been demonstrated in the spiritual history of mankind as clearly as anything that is written on the rocks or carved in the mountains and canyons of the earth. When the apostles were commanded to go and disciple all nations, and turn the world upside down in the matter of opinions, morals, and eternal hope, what human probability was there of their success? Not the slightest. They

had neither temples, learning, eloquence, social standing, nor any one human element of success. Against them were all elements of human power—superstition, learning, social influence, religion, civil power, and military might. Men were pitiless in the use of them all. Ten great persecutions in the first three hundred years sought to wipe the earth clean of even the memory of the Crucified. His followers "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted; they were slain with the sword, they wandered about in sheepskins and goatskins, being destitute, afflicted, and ill treated." By hundreds they were thrown to the wild beasts in the arena. They were wrapped in tarry sheets and set on fire to light the gardens of Nero's lust. They were driven from the face of the earth into catacombs and dens and caves. And yet this Gospel spread. Tacitus says that there was not a village far up the Alps where there was not a little company that gathered together before sunrise to sing hymns of praise to Christ as their King and promise each other to be faithful for another day. They knew not if they would ever meet again. Why did it spread? Why go on conquering and to conquer? How could it subdue the earth? What is this that all the remorseless powers of earth cannot conquer? There can be but one answer. It was the power of God in epochal manifestation. There is a promise of God in Joel of which the Pentecost was but a partial fulfillment; when men learn the laws of the realm of power for mind and heart as well as engineers know the realm of steam, and give themselves as perfectly to the utilization of that power, the Spirit will be poured out on all flesh, and the knowledge of God will cover the earth as the waters cover the sea.

Henry W. Warren

Art. III.—THE PLACE OF CHRIST IN THE GOSPEL.

Ever since Professor Harnack published his book which appeared in this country under the title *What is Christianity?* there has been raging in Germany a fierce controversy on the subject of this article. There is evidence that the controversy will be taken up in this country also. For this reason, and because the subject is so vital, a fresh examination of the theme appears to be demanded. The first thing to do, naturally, is to limit, at least in some general way, the scope of the word "Gospel." And in so doing it is necessary to point out that Gospel and Christianity are not synonymous terms, and that they are not equivalent in their implications. The Gospel is central in Christianity, and the Gospel and its presuppositions and concomitants constitute Christianity. Among the chief presuppositions of the Gospel are the existence and personality of God, human responsibility, and, therefore, the guilt or ill desert of sin, and by consequence the ruin in time and eternity wrought by sin in human character and destiny. Among the chief concomitants of the Gospel are the obligations to personal holiness in spirit and conduct, and to devotion to the cause of propagandism committed by Christ to his disciples. It will thus be seen that the presuppositions pertain largely to human conditions and destiny, and the concomitants to human duty. But the Gospel—the good news—certainly does not pertain to these dark conditions, nor to the dark destiny to which they point. Nor, on the other hand, is the Gospel a message of duty, however noble and great. Rather is it a message of human possibility—possibility of release from what we now experience and of entrance upon new experiences and a new career commensurate with the grandeur of man's essential nature. This is what constitutes the Gospel gladness, that it promises release not merely from undesirable earthly conditions and surroundings—these are hardly a presupposition of the Gospel at all—but from the

deepest evil which can stand in the way of human development, the evil of sin; and that it promises one the attainment of all the highest and profoundest and noblest aspirations of his soul. How, now, is Christ related to this Gospel?

In the first place, he is the bringer of the message. However we may account for it, men have not only recognized their worth more adequately since Christ than before, but they have been encouraged by his teachings to hope for the realization of that which is noblest in character as those who have not heard of him do not hope. Apart from him men are relatively well satisfied with their moral and spiritual condition. Wherever the knowledge of him has gone men have become discontented with present moral attainments and have come to strongly desire better things. It may be truthfully said that that one question of Christ, "What shall it profit a man if he shall gain the whole world and lose his own soul?" whichever way it be translated, annihilated the old order of things. Men had been brought face to face with an estimate of values that must forever render men of sin and men of the world uneasy. It seems like a very simple question; but it is so put as at once to reveal the worth of the soul, and to appeal to all the deepest moral feelings of mankind. Once those deeps are stirred they can never be stilled until the world loses its grip upon us and we are free to work out our higher career. But equally elemental in its power was that saying of Jesus "that ye may be the children of your Father which is in heaven." For the filial relation here referred to is not that of adoptive children so strongly emphasized by Paul, but it consists in the moral likeness to God. And while the other saying reveals to men how utterly foolish and unworthy of the human soul the ordinary slavish love of the world is, and so arouses the spirit of discontent, this one serves to awaken the spirit of desire and to keep it alive until the highest conceivable perfection can be attained. Likeness to God is an intangible thing, but the belief that it is within our reach affords the most blissful and impelling expectation known to the human race.

Christ was also related to the Gospel as its effective agent. There are two comprehensive facts which make this evident. The first is that Christ removed the barrier between themselves and the realization of their ideal which men saw in God. That barrier was the supposed attitude of God toward men. Because the human conscience does its work in all ages and among all peoples it does not take long for men to lose their self-respect. But when to this is added the belief that the almighty and all-knowing God is holy and cannot look upon sin, men either seek to justify themselves before him—this is the way of the Pharisee—or else they fear to make any approach toward communion with him—this is the way of the neglecter of religion. Thus that indispensable doctrine, the holiness of God, becomes a barrier to man's approach to him. The holiness of God must be maintained. The way out is not that of denying or minifying it. And yet in the minds of all men God's holiness, however crudely or however correctly conceived, is likely, because of the uniform and severe condemnations of conscience, to attract a disproportionate amount of attention. So that any effectual reconciliation with God seems excluded by the necessary doctrine of the holiness of God, and by the activity of conscience, which we cannot allow to abdicate. To the well-instructed Christian it is, of course, clear that this emphasis upon the holiness of God results in a one-sided conception of the divine character. But we owe it to Christ alone that we entertain a more correct and adequate opinion of the relative importance of the divine attributes; for it was his doctrine of the Fatherhood of God which, while it left a place for the holiness of God and the undisturbed authority of conscience, yet removed the barrier to man's approach to the Deity. Much as has been made of this doctrine of the divine Fatherhood it appears not even yet to be fully appreciated. This is due, perhaps, to the fact that it is so often misunderstood. Like so many other doctrines pertaining to the Deity it is an anthropomorphism. This fact is overlooked by many, and as a result they have most im-

proper conceptions of the great truth it expresses. Men who are in mortal terror lest our thought of God should include certain human imperfections adopt this doctrine because it seems to fit in with their kindlier feelings, but too often they neglect to analyze it to see just what elements of human Fatherhood may be worthily ascribed to the Deity. In a general way they regard it as significant of the providence of God, and especially of the love that God bears to his creatures, as opposed to the exercise of that strict justice which the thought of God as a ruler or judge conveys. Thus they set the love of God in antagonism to the justice of God, which is as baneful a mistake as that of the older theology which reverses the order and sets the justice of God in antagonism to his love. From the standpoint of Christ there is no antagonism. He never allows us to so conceive the love of God as to blind us to his justice, nor when thinking of the justice of God, to forget his love.

It seems strange that anyone should so grossly misunderstand the great and epoch-making revelation of God as Father. The perfect earthly father never ceases to love even his wayward children. He brought them into the world, and in so doing he took all the risks as to their conduct. Should they bring disgrace upon him, should they prove themselves unworthy to be called his sons, he still must love them. He cannot be justified in disavowing or steeling his heart against them. In proportion as he is capable of divesting himself of his parental love is he an imperfect parent, and we must not anthropomorphize God in the sense of supposing that he ever ceases to love us, however far we go astray. But, on the other hand, the perfect earthly father cannot deal with the wayward son as though he were dutiful and noble. To do this would be not only a gross injustice, but it would be so subversive of all good morals within the home, and even in society at large, that it would prove a father weak, and recreant to one of his highest duties. Particularly is this the case while the children are still dependent upon the father for guidance in the way of life as

we are dependent upon the heavenly Father. But if it is an error to anthropomorphize God by supposing that he can ever cease to love even his most disobedient children, it is equally an error to anthropomorphize him in such a sense as to suppose that he can, simply because he is a Father, ignore the fundamental distinction between those who seek to perform their filial duties and those who neglect them. The weakness of an earthly father may lead him either to undue severity or undue indulgence; not so the heavenly Father. The advantage of the paternal as distinguished from the rectoral view of God's relation to man is not to be sought in the disregard of love for distinctions in conduct. Neither the perfect father nor the perfect judge can do this. The advantage is that it is a relation in which all the moral attributes of God can display themselves, while the rectoral view provides for only a part. We must suppose, therefore, that in God love is not only consistent with the proper distinctions between the conduct of his various children, but that his love is the very ground for making this distinction both in thought and in the treatment he accords them. Hence the parable of the prodigal son, if it is intended to teach anything about the Fatherhood of God, is certainly not a revelation of the whole fact; else the complaint of the older son is justified. It must be admitted that for the human father to convince his son that he still loves him notwithstanding all his evil ways, and in the face of the necessary rebukes, punishments, and, possibly, of final disinheritance, is extremely difficult, if not impossible. But this Christ was able to do for the heavenly Father and his sinning children. If we viewed only this one aspect of Christ's work we could not be surprised that the older theologians talked much about and praised highly the wisdom exhibited in what they called the plan of salvation. For he certainly went about it in a manner which displayed the profoundest insight into the elements of the problem and the firmest and most complete mastery of them conceivable. Had he come with a message of repentance as a condition of the Father's love

there would have been nothing unusual in his offer and it would have had the usual effect. The estrangement must have continued. Had he come ignoring the claims of righteousness to declare the Father's love men would have felt that there was some weakness in God such as to deprive his love of its value. But in no such way does Christ represent the Father. Sin is sin in God's sight, and must be repented of, and forsaken, and forgiven. Jesus comes with no message which breaks down the distinctions of right and wrong by promising to treat all alike in the end; but with the most solemn warnings to be found in human language that sin persisted in will end in most fearful disaster. Nor, on the other hand, does he come with a message which relieves man of the necessity of immediate choice. There is nothing which can by any twisting and turning of theologians of the emotional school be warped into a suggestion that since God is almighty and since God is love he will not allow himself to be defeated in his desire to save every man. With the utmost impressiveness he lays upon man the burden of determining here and now his eternal destiny. Nor is there anything in the doctrine of Fatherhood itself to suggest any relaxation of human responsibility. God is Father; but the father must often painfully watch the downward progress of his children to ruin. There is nothing in fatherhood—not even in almighty Fatherhood—to prevent that result. But neither does Christ come with a message from an offended dignity. He does not represent God as withholding his love until men repent, but as loving them whether they repent or not. It is the very doctrine of the Sermon on the Mount—"love your enemies." God, says Christ, does that, and he urges his hearers to do the same. The echo of this teaching of Christ is heard in the words of Paul that "God was in Christ reconciling the world unto himself," and, "Now we are ambassadors for Christ: . . . we pray you in Christ's stead, be ye reconciled to God." Here, whatever is taught elsewhere, is plainly no doctrine of the reconciliation of God with man, but rather of man with God. The of-

fended party does not wait for the offender to seek reconciliation. That would be man's way. But in so doing he does not say that he will let bygones be bygones. In such a message as this there is no mistaking either God's holiness or God's love. But the very strength of the love is the fact that God does not abate one jot or tittle of his holy law. It is a display, not of weakness, but of power exercising magnanimity. Thus man finds the barrier erected by his conscience between himself and God removed without touching the conscience of man or the holiness of God.

But Christ is the effective agent of the Gospel also in that from him the vital force of the whole movement proceeds. The Gospel is more than the doctrine of man's worth and God's love. It is a life energy to be imparted, without which the benefits of the Gospel cannot be enjoyed. And here is the point at which it is evident that Jesus does place himself at the very center of the Gospel. An examination into the facts will show that Christ vouches for the doctrine, and that he at the same time considers himself the means by which the promise of the Gospel is to be realized. With regard to the doctrine see how he speaks. It is all from himself or about himself. The pronouns I, me, my, mine, and the designation of himself as the Son or the Son of man, are constantly on his lips. Over and over again he uses the formula "I say unto you," or "I tell you," or "I speak unto you." He claims exclusive knowledge: "No man knoweth the Father save the Son, and he to whom the Son will reveal him." That he also makes himself the vital force in man's realization of the Gospel is seen in such words as, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "The Son of man hath power on earth to forgive sins;" "I am come to seek and to save that which is lost;" "O Jerusalem, Jerusalem, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not;" "Whosoever shall confess me before men, him will I confess before my Father, and whosoever shall deny me, him will

I deny;" "Think not that I am come to send peace on earth; I am not come to send peace, but a sword;" "He that loveth father or mother, or son or daughter, more than me is not worthy of me;" "He that receiveth you receiveth me;" "Whosoever shall lose his life for my sake shall find it." These words from the synoptics and many similar ones in the fourth gospel might well be summed up in the words, "Without me ye can do nothing." And he certainly made the impression of such a claim upon the earliest Christians. They were added, by commission, not to some visible organization, but to the Lord. What they did they did for his sake, and they lived unto him. They loved him with an affection which constrained them to endure any sacrifice that they might do his will and secure his approval; and they hoped in the life after death to be like him. Even those who had not seen him loved him and rejoiced in him with a joy that was unspeakable. Belief in him was necessary to salvation. They were washed in his blood, which was able to cleanse from all sin. He was able to save to the uttermost. He was the Lamb of God that taketh away the sin of the world. The preaching of the Gospel was, according to Luke, the announcement that Christ, the Lord, had come. So largely did Jesus occupy the thoughts of the New Testament writers that he is actually mentioned, by one appellation or another, more frequently than God. Leaving out the word "Lord," which is so often of uncertain reference, Jesus is mentioned 1,367 times, God 1,314. These things show plainly that Jesus reckoned himself and was reckoned by the early Christians as so inextricably interwoven with the very texture of the Gospel that if he were taken out there would be no Gospel left. Further examination will show also that he must have given them a pretty clear conception of his person as the ground of their acceptance of him in this important relation. We reach this result when we consider that he could secure and hold the devotion of men in such a remarkable manner and degree. What man who left the impression of being a man only could call others away by a word from

their daily occupations to a life of toil and sacrifice? And that he made upon the people of his time and country an extraordinary impression is seen in other incidents preserved in the synoptic gospels; for example, that he spake with authority and not as the scribes; and that his disciples constantly wondered at him, saying, among other things, "What manner of man is this, that even the wind and the sea obey him." And the fourth gospel confirms this view.

But this is only a portion of the indirect evidence that those early Christians had a reasonably complete Christology. It is noticeable that, except in disputed passages, the deity of Christ is nowhere directly and unequivocally asserted in the New Testament. This fact may be accounted for in either one of two ways: It may be thought that the New Testament writers had not reached the conception of his true deity, or it may be thought that his divinity was so taken for granted among the Christians to or for whom they wrote that the assertion was unnecessary. The facts involved decide in favor of the second view. Not that the early Christians had defined the deity of Christ in such a way as was later done by the council of Chalcedon, nor even as the council of Nice, nor, to go still backward toward the apostolic age, as Origen or even Justin Martyr defined it. As time went on the metaphysical implications of the early and simpler thought were more and more felt. To the minds of these early Christians the doctrine was a practical one, and was precious because of its practical bearing upon the value of Christ's work. Is it true, then, that the New Testament writers assume, rather than explicitly affirm, the deity of Christ? Paul's writings are among the very earliest of the New Testament documents. And what is more important, they are written for the most part to people to whom he had preached considerably earlier than he wrote. How does Paul deal with this question? Indirectly always, but in such a way as to leave no doubt of his meaning. In writing to the Corinthians concerning generosity in giving he says, "Ye know the grace of our Lord Jesus Christ, that,

though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." Here is a clear assumption that the Corinthians had been instructed concerning the preexistence of Christ and his glorious state prior to his incarnation. Again, in writing to the Philippians, exhorting them to self-abasement in the interest of others, he says: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself." This is somewhat more direct, and the meaning of the language, upon any fair interpretation, is unquestionable. Still it does not sound as though the apostle was announcing a doctrine new to his readers. When he does announce new doctrines it is his wont to give the proofs in support of them. Here he uses as a familiar illustration of self-abnegation the example of Christ, and only indirectly, though unmistakably, refers to the essential duty of Christ as a fact well known to his readers. All this means that, so far as the preaching of Paul was concerned when he was in Philippi and Corinth, he taught the deity of Christ to his hearers. It is possible, therefore, to trace this doctrine back to the primitive apostles, whom Paul certainly did not contradict on this point. So that we may, from this line of argument, definitely conclude that the earliest conception of the person of Christ included his deity.

The same result is reached when we look at other phenomena of the New Testament. In fifty-two places the word "Gospel" is used without any qualifying word or phrase. In thirteen others it is the "Gospel of Christ," and in eight others still it is the "Gospel of God." This use of the phrases in question is chiefly found in Paul's letters to the Romans and to the Thessalonians (First). It is clear, therefore, that whether we think of Christ as the subject or as the author of the Gospel, to Paul's mind God was equally its subject or its author. In other words, God and Christ were interchangeable names in this connection. The Gospel is to Paul indifferently either the Gospel of Christ

or the Gospel of God. Again, out of twenty-five times in which the word "Saviour" is used in the New Testament it is connected nine times with "God" and sixteen times with "Christ;" and these combinations occur promiscuously in the same documents, as though the Saviour was, in the mind of the writer, true Deity, and might be called either God or Christ. These references are about all found in the pastoral epistles, the early dates and Pauline origin of which are questioned by some. But his reference of the Gospel indifferently to God or to Christ shows that, whether Paul did or did not pen the references to the Saviour as God or as Christ, they are in perfect harmony with his accepted writings. In the fourth gospel, which was probably written late in the first century, and which, according to Harnack, cannot be placed later than 110, we have essentially the same phenomena. In some respects this gospel seems more directly than the synoptics to teach the deity of Christ. But this is appearance rather than reality. For it is only the Logos of whom it is said he "was God." After the writer of that gospel has declared that the Logos was made flesh and has identified this incarnate Logos with Christ he does not call him God directly. Yet indirectly he assumes his deity. For he declares that the Jews sought to kill him because he made himself God or equal with God by calling himself the Son of the Father (John v, 18; x, 33, 36). Evidently the fourth gospel assumes that the Son of God must be true Deity. But if the term Son of God was taken by the people of the time to indicate the true deity of Christ, then we must affirm that the synoptics as clearly, though not as frequently presuppose his true deity as the fouth gospel. For they make Christ call himself the Son of the Father (for example, Matt. xi, 27), and allow that he was accused of blasphemy for not denying that he is the Son of God, if, indeed, they do not make him assert that he is the Son of God (Matt. xxvii, 43; Luke xxii, 70, 71).

The underlying assumption of the whole New Testament, then, is that Jesus was very God. Yet that he was very

God is, perhaps, nowhere directly asserted. The only explanation of this peculiar combination of facts is that the claim of divinity on his own part and for him on the part of the early disciples was so well understood as to make direct assertion superfluous. The purpose of all this is not so much to prove the divinity of Christ as to show that the early Christians thought of Christ as truly God. And it was this which gave the Gospel its value in their eyes. Paul was not ashamed of the Gospel of Christ, because it was the power of God. Luke tells us that when on the plains of Bethlehem the angel of the Lord (κύριος) stood with the shepherds the glory of the Lord (κύριος) shone round about them; and that the angel preached the Gospel—brought the good tidings—of great joy in that he told the shepherds that the Saviour who was born unto them was Christ the Lord (κύριος). What does κύριος mean here if it does not mean that κύριος whose angel stood with them and whose glory shone round about them? The Saviour was the Lord. That was the strength and greatness and joy of the message. This was the thought of Luke about the year 80 concerning the original conception of Jesus as it lay in the minds of the earlier disciples. And he tells us that he had carefully traced out all these things from the beginning.

If these things be true the preaching of the Gospel is the preaching of Christ the Lord. If the Gospel is to be effective it must not omit, ignore, or minify him. He must be preceded as the angel of Bethlehem, that first evangelist, preceded him; as Christ preceded himself; as the apostles and other early Christians preceded him. Well does Professor Harnack say that if we will understand the Gospel we must first understand Christ; and that Christ does not belong to the Gospel as a part of it, but that he is the personal realization and inner power of the Gospel and must always be felt as such.

Charles W. Rishell.

Art. IV.—THE PIPE ORGAN IN CHURCH WORSHIP, FROM AN ORGANIST'S STANDPOINT.

In the year 1709, at a meeting of the officiary of the Brattle Street Church of Boston, Hon. Thomas Brattle, a prominent citizen and a gentleman of progressive spirit, offered to donate a pipe organ to that society; but the offer met with serious opposition, and instead of adding to the popularity of Mr. Brattle it brought upon the donor the severest censure.

The prejudice against instrumental music in churches, "praising God by machinery," was an inheritance from the days of Puritanism, when the reaction against the formal service of the Established Church reached such a height that the government was petitioned to put down all cathedral churches—wherein the service of God was most grievously abused by the piping of organs—as such abomination was undoubtedly an offense to the Lord. By constant agitation the question was seriously considered, even by the Established Church, whether or not the pipe organ in their houses of worship was a means of helping on the cause for which the church stood. Many of the people claimed that as the New Testament says nothing regarding instrumental music in the worship of God, and God rejects all he did not command, to make use of such an instrument in the church was displeasing to the Almighty. It is but little wonder that our ancestors, coming to these shores with such a prejudice, should object to this innovation, their real object in crossing the sea being to worship God according to the dictates of their own conscience. Even at Harvard College the question, "Do organs excite a devotional spirit in divine worship?" was discussed and decided in the negative. But in 1762 that decision was reversed, and although the prejudice has not yet been fully outgrown, the tide has turned, and now almost all churches, financially able to do so, possess a pipe organ. But the instrument was long in meeting

with general approbation, and even to-day the Quakers, the large majority of churches of the United Presbyterian faith, and part of the denomination known as the Disciples of Christ will not tolerate the king of instruments.

In the organ are embraced all other instruments. In fact, a large organ is a symphony orchestra under one keyboard; for it is so constructed that thoughtfulness, reverence, tenderness, submission, adoration, yearning, aspiration, joy, courage, remorse, strength, and triumph are a few of the abstract terms that may be directly suggested and definitely induced by its varied tones, and when manipulated by a Christian artist it may at times be even more effective than some of the more intellectual processes of literature, rhetoric, or homiletics. If you wish, you may compare it to the colors of the rainbow, for the variety of tone is almost unlimited. If the artist puts two colors together he will get another color. So it is with the organ; one stop will give you one quality of tone, and another stop added will materially change it. This is what is meant by tone color. It might be asked, "Cannot tone coloring be produced by other instruments?" Yes, but only to a limited extent; and that simply by the means of crescendo and diminuendo. With the organ you have not only that means, but you have the several stops, and each stop stands for a different quality in tone, the same as a different color to the artist. For example, take the piano. If Paderewski, or any other performer equally great, goes to the piano and plays one tone, and the little five-year-old boy plays the same tone immediately after, you could not possibly tell whether it was the pianist or the little boy. Why? Simply because the manufacturer placed the tone there. It was a piano tone, pure and simple, when it left the factory. It is a piano tone now. It will always remain a piano tone until it is worn out—and then it might change its qualities somewhat so as to suggest to you a certain kitchen utensil commonly called a tin pan. But with the organ how different! The organist who has studied registration can imitate almost any wind or

stringed instrument, and as a result the sweet tones of an emotional composition can be produced so delightfully and intoxicatingly that we yield to the diviner side of our natures before we are aware of it.

All this being true, certain it is that the organ is worthy of a place in the church services. These services are many and varied. We have the regular preaching service, the festal services at Christmas and Easter time, the communion, and oftentimes the funeral services are held here. One service will demand the full organ, another will require the softest and most solemn tones, and compositions written especially for certain services require many peculiar tonal effects which no other one instrument can produce. Ministers will often ponder the question, "How can we get people to church?" Among others this answer can be given: Offer them the best music possible; and this no church can do unless it possesses a good organ. The object of the church is not to maintain eloquent preaching, nor does it stand for artistic music; its true aim is the salvation of men, and the minister and the organist should work shoulder to shoulder, both having the same aim in view. Eloquent preaching will oftentimes reach people where music will fail, but just as often the opposite of that is true.

Our people are a music-loving people, and a special musical program will secure as large a congregation as any sermon or series of sermons. But in order for any church to be grandly successful, it is necessary that harmony exist among those having the work in charge. Even the most quiet and unobtrusive church member has his or her place. With the pastor as the leader, the officiary, the church committees, the aid societies, the congregation, and last, but by no means least, the choir and the organist—all must work in harmony; for the church is like one great machine—if one part fails to do its duty, then the work is retarded.

When a new pastor is appointed to a church he is likely to solicit the help and sympathy of his congregation, and indeed, if success is to crown his efforts, he cannot forego the

aid of his people; but perhaps a new thought may be suggested when I say that if the organist is to be equally successful, and tries to give the church the best there is in him, he must also have the same help and the same sympathy that the pastor asks for.

Sunday morning comes. The last stroke of the bell has sounded, and it is time for the service to begin. In almost all churches the service is opened with a prelude. Every service must begin with something, and the organ voluntary seems the most fitting. Here is where the organist needs your help. If he is truly conscientious and is in sympathy with the service he will try to play something which will be devotional, worshipful, and helpful; for the prelude can be made to bring the people into such a frame of mind that all which follows will be more beautiful, more holy, more sublime, and will render the minds of his hearers more receptive for the spiritual teachings of the service. But how can the office of the prelude be fulfilled if the service is supposed to begin at 10:30 in the morning, and a large, if not the larger, part of the congregation wait until 10:45 before they are in their places? Could the clergyman put forth his best efforts if above the sound of his voice there were the rustle of skirts, the squeaking of shoes, the slamming of doors, and the muffled voices of those engaged in conversation? It is sometimes said of organists that they are erratic. Is it any wonder, when such conditions as those I have named confront them? Could not the members of our congregations show sympathy with their organist in a substantial manner by being in their seats when service begins, and when the first tones of the organ are sounded cease all talking and give him their attention? For he is addressing them personally through the tones of the organ, and it is just as ill-bred to converse while he is playing as it would be for him to give no attention to one who might be addressing him. I know many will plead that this proceeds from thoughtlessness on the part of the people, but is it not high time that intelligent people, at least, were a little more

thoughtful and considerate? Even clergymen sometimes invite their brother ministers to the platform and talk incessantly while the prelude is being played, and if they have occasion to speak to anyone in the congregation they seem to take a delight in choosing that special time to do so; but what if the organist should do the same while he is preaching? Sometimes the organist is asked to begin the prelude at 10:25, five minutes before the service begins, so that the first hymn may be sung at exactly 10:30; evidently considering that the office of the prelude is to cover up the noise made by the people entering the church. The prelude is as much a part of the service as the sermon. If the service begins at 10:30 that is the time for the prelude to begin, and it would be as absurd to have the pastor preach his sermon before the service as to have the organist play his prelude before. Any self-respecting organist will demand respect for that part of the service for which he is held responsible. But the aim of the organist and the minister should be one. In nine cases out of ten the organist knows nothing about sermonizing, and in nine cases out of ten the minister's musical knowledge is apt to be extremely limited, so that if minister and organist will each attend strictly to his own office much trouble will be averted. They have much in common, and they should work together to make the service helpful in all ways, but to the mind of the organist the music is his affair and not the minister's. Every organist is in duty bound to make his organ-work an important part of the service, and he should never go into the service unprepared. The spirit and whole tendency of the selections played should be of an elevating nature, restful to the weary and a balm to the sorrowful. If it is not of this kind, then he has missed his calling. The service should be followed in its general bearings, and if the sermon happens to be of a type that calls for soft music, play that. If, on the other hand, it would be more appropriate to render music of a more cheerful character, then play that. By all means be a help. In that way the gratitude of the pastor will be secured, as all

clergymen will acknowledge that good music will enable them to preach with less effort.

In addition to the prelude the organist must play for the hymns, the offertory, and accompaniments for solos, quartets, etc., and to a very great extent the successful rendition of all these depends upon his competency. It is in his power to mar the beauty of any musical selection or to assist materially in its success.

Custom makes law, and it is the custom for organists to play immediately after the benediction while people are leaving the church, and the usual method of closing church services seems to be by a noisy outburst of organ music that originally must have been planned to dissipate any spiritual impression that may have been made. It is hard to conceive of a better scheme for promptly and effectively obliterating all the influence of the worship hour. This postlude habit amply justifies the Scottish antipathy to the "kist o' whustles." For an organist to immediately follow a solemn service by the instant opening up of his organ to the utmost power of its reverberation is neither rational, devotional, nor musical. I can heartily agree with one of the most able and experienced of soul-winners who termed the loud postlude a characteristic specimen of satanic ingenuity. After hymns have been sung, Scripture read, a word of prayer offered there comes a natural pause in the movement of the service when the sound of the voice may well be hushed and be succeeded and supplemented by the heart-warming and soul-stirring ministrations of the organ. It is here that the organ can preach.

For the best results to be secured the organist must know his instrument; he must be artistic to a high degree, for music that offends the taste can never be worshipful and would only serve as a hindrance to those musically inclined, and even though he may not be a professing Christian he should be thoroughly in sympathy with religious worship. Almost any church member would agree that only those who are especially fitted for such positions should be employed.

But even while that is so, it is often the case that one can go to church and listen with profit to an excellent sermon combined with bad music. In order to be successful a preacher must be especially prepared to fulfill the duties of his office, for in most cases he speaks to a congregation of intelligence and must give his people something helpful. It should be the same with the organist and his choir. They have a task to perform, and should be especially trained for its proper performance. Church officials should recognize this fact when making their appropriations for the pastor and for the music. Not for one moment would one depreciate or undervalue the wise, tactful, devoted, and scholarly pastor. All churches having such a leader are to be congratulated, and he deserves the best support the people can give him. But if it is agreed that music is an important factor in the church service, and that the cause of Christ is helped by it, then recognize its value. Be as desirous of securing competent people for the choir loft as for the pulpit, and be as willing to pay them according to their work; for in many of our churches eloquent preachers are in the pulpit while the music rendered from the choir loft is anything but a credit to the house of God. I sincerely hope that the time will speedily come when the officials of our various churches will see that good music is fully as important as good preaching. Only then can we expect to make the service ideal in all its details, and to attain that perfection we must have, first of all, a humble, devotional spirit on the part of the organist and the choir; second, we should have the same respectful attention from pastor and congregation that they would expect from us; and, third, we should have the sympathy of every church attendant, manifested by their assembling promptly at the appointed hour.

Edward Young Mason.

Art. V.—JOHN WESLEY'S THOUGHT DEVELOPMENT.

One of the attractive theories recently advanced is that every great thinker goes through a thought development which leaves him at a different point from that at which he started. He may have begun as an adherent of the school of thought dominant in the preceding epoch, in which case he will tend to be a philosopher working over toward the economist's point of view. Or he may have been a man unidentified with the thought traditions of the past and keenly alive to the new conditions of his own time. If so he will begin as an observer and tend to become a philosopher. The present study was made for the purpose of applying this theory in the case of John Wesley. The plan followed was to find the periods in his thought development and to analyze the chief influences upon and modifications of his thought in each. Wesley's thought life seems to fall naturally into these divisions: His childhood and young manhood up to the time of his ordination, from 1703 to 1725; his career at Oxford after his ordination, from 1725 to 1735; his experiences in Georgia, from 1735 to 1738; the crisis of Moravian influence, 1738-39; the beginning and development of the Methodist movement, from 1739 to about 1760; the period of the modification and growth of Methodism, from about 1760 to the end of Wesley's life, 1791.

John Wesley was born in 1703 at Epworth, where his father was rector. His father's father and grandfather and his mother's father had all been Dissenters, but his father and mother became Anglicans in their early life. His father was a man of decided and elevated character, his mother a woman of unusual intellect who had the chief formative influence over Wesley. With her he most often corresponded on matters of religious and theological opinion during his years at Oxford, and her word had great weight with him.

When Wesley was twelve years of age Epworth Rectory

was visited by "Old Jeffrey," as the family called the rappings, rattlings, and groans which were said to have gone on there through six weeks and more, and of which such strangely circumstantial and calm records have come down to us. Between the ages of twelve and twenty-two, he says, he committed "many known sins" and was really indifferent to religion, although he still read the Bible, prayed, and went to communion three times a year. When he was about twenty-two his father urged him to take orders, but he resisted, doubting his own motives. At this time his mother wrote him:

> Now, in good earnest, resolve to make religion the business of your life; for, after all, that is the one thing that, strictly speaking, is necessary. . . . I heartily wish you would now enter upon a strict examination of yourself, that you may know whether you have a reasonable hope of salvation.

In accordance with this advice Wesley took deacon's orders and began the study of divinity. He came strongly under the influence of the writings of Thomas à Kempis and Jeremy Taylor. From à Kempis he received his first clear conception of religion as an inward, spiritual life; but he was perplexed by à Kempis's asceticism and wrote to his mother for counsel. She differed from à Kempis's view that God has destined some men to unhappiness here on earth, and declared, "All the miseries incident to men here or hereafter proceed from themselves." Wesley replied, "You have so well satisfied me as to the tenets of Thomas à Kempis that I venture to trouble you again on a more dubious subject." This was Jeremy Taylor's statement that a human being cannot know whether his sins are forgiven. Wesley even then shared with his mother the view that—to use his words—"if we dwell in Christ, and he in us, certainly we must be sensible of it." But they then thought that one would be sensible of acceptance with God by the "evidences of one's own sincerity"—not through "the witness of the Spirit" in the sense in which Wesley later used that term. From Taylor John Wesley obtained his first conception of

Christian perfection; but at that time it meant to him only "purity of intention." It led him, he said soon after, to resolve to dedicate all his life to God. This was really a turning point in his career.

He soon sought the acquaintance of other men of like mind. "The Holy Club" was formed at Oxford, and the members set up for themselves the rigid discipline which won them the name "Methodists." They led the most ascetic lives, with strict adherence to High-Church forms. They visited the poor and sick and prisoners. They were careful and constant students, particularly of the Bible. At about this time Wesley read William Law's *Christian Perfection* and *Serious Call,* which carried on the effect already produced by à Kempis and Jeremy Taylor. Wesley then believed that his constant endeavor to keep God's whole law, inward and outward, would insure his salvation. This is shown by his sermon on "The Circumcision of the Heart," preached before the university in 1733. In it, as before, his test as to whether one is a child of God seems to be the witness furnished by one's own consciousness of sincerity of life and purpose, though Wesley himself in after life regarded that sermon as containing the substance of all his later ideas on the witness of the Spirit.

In 1735 he sailed for Georgia as a missionary to the Indians. There were a number of Moravians on the vessel, and Wesley was much impressed by their humility and gentleness, and most of all by their entire calmness during the fearful storms which filled him with terror.

During John Wesley's three years in Georgia he was an austere and ascetic High-Churchman, his conduct marked by the most extreme ritualism. He found no opportunity to work among the Indians, which had been his object in coming. He made many enemies by his uncompromising attitude. Altogether, he was glad to sail for England in 1738. His Journal during the voyage reflects his unhappiness and his unrest. He was full of fear of death in every storm and was led to the most minute introspection and self-

analysis. He concluded, "I went to America to convert the Indians; but O, who shall convert me?" Wesley's first sermon after he reached London was so intense and unusual that he was informed he could not preach in that church again, and in the same way he was excluded from one pulpit after another. Just at this time he came under the influence of Peter Böhler, a Moravian preacher and a friend of those he had known in Georgia.

To go back a little: The day after Wesley landed in Georgia he had met the Moravian pastor Spangenberg, whom he asked to advise him as to his work. He records their conversation in his Journal:

> Mr. Spangenberg said, "My brother, I must first ask you one or two questions: Have you the witness within yourself? Does the Spirit of God bear witness with your spirit that you are a child of God?" I was surprised, and knew not what to answer. He observed it, and asked, "Do you know Jesus Christ?" I paused, and said, "I know he is the Saviour of the world." "True," replied he, "but do you know he has saved you?" I answered, "I hope he has died to save me." He only added, "Do you know yourself?" I said, "I do." But I fear they were vain words.

This new doctrine did not impress him particularly until he met it again in London. Böhler became his spiritual father; and he by degrees accepted, as new to him, Böhler's teaching of the possibility of dominion over sin and of peace and joy arising from an instantaneous consciousness of forgiveness. I say "by degrees," because it was six weeks and more before he was fully convinced of the possibility and a number of months before he proved it by personal experience. Finally, on May 24, 1738, he felt his "heart strangely warmed;" but at intervals during the succeeding months he was in considerable doubt as to his spiritual state. At this time he certainly was thoroughly mixed up by the Moravian mysticism and extravagance of expression.

In the period including the beginning and development of the Methodist movement, from 1739 to about 1760, events moved swiftly. Wesley found himself hurried on into new lines of action and points of view. Societies were formed

because many people who had heard him preach wished to consult him, and so he set a fixed time. Outdoor preaching he adopted because the colliers and other folk whom he desired to reach would not come to a church, and also because the church pulpits were closed to him. Lay preachers were made use of because the Church of England clergymen were almost entirely indifferent to the needs of the time and the people, and because, in Wales and elsewhere, movements similar to the Methodist movement had begun independently under laymen who now wished to unite with Wesley. Meetinghouses were built by the societies, that they might have some place of their own for their gatherings, and when Wesley or any other clergyman came to them they could have the sacrament from him. From a very small and informal beginning developed the Annual Conferences of the Methodist preachers, both cleric and lay, who came together to consider "what to preach, how to teach, and what to do." Wesley now was being accused of starting a schism and separating from the Church of England. This he flatly denied, defending his course by references to the historic customs and rubrics of the Church. He was still a strict High-Churchman, insisting on episcopal baptism and ordination and believing in the regenerating power of infant baptism. His asceticism is shown in the first set of questions drawn up for the "bands," in which the members were to answer such inquiries as, "What known sins have you committed since our last meeting?" "What temptations have you met with?"

The movement spread and grew with astonishing rapidity. Wesley began the wonderful journeyings through England, Ireland, Scotland, and Wales which he continued to the month of his death, and which certainly influenced him greatly. The open-air life and exercise proved exceedingly beneficial to his health, and the constant change of scene brought him variety and interest, which explain in part his invariable cheerfulness, optimism, and sanity. His travels and his keen powers of observation gave him a more than or-

dinary knowledge of actual conditions. He learned the life of the people on all its sides. He saw their needs and the inadequacy of the Church of England to meet them. Therefore his ideas as to the demand for and the scope of Methodism, and his conviction that it was a divinely inspired movement, its variations from the ordinary ecclesiastical methods justifiable and inevitable. During the early years of the movement his preaching was attended by the most peculiar and violent physical effects upon many of the audience. Naturally he regarded these emotional manifestations as of divine origin. He did not at first know the peculiar effect of his own preaching. And indeed his early sermons, when read, hardly seemed calculated to have induced such frenzies or to differ so widely from his later ones, which were seldom accompanied by anything of the sort.

When the movement was well started he got his bearings and realized the trend of affairs and the tendencies of the forces he had called into play or had consented to utilize. Not that he deliberately set to work to modify any of his teachings. He seems never consciously to have done so. But he certainly did change his way of stating things. For instance, he always believed that his ideas of justification by faith, the witness of the Spirit, and Christian perfection remained unchanged after he first adopted them, but his putting of them hardly upholds that. To follow this out a little, both as to the change in his thought and the reasons for it: When he accepted the doctrine of justification by faith, and was so strongly under Moravian influence, he regarded it in its most mystical and extreme form. But he came to feel that, to quote his words, "If we deny the doctrine there is a danger lest our religion degenerate into mere formality. If we allow it, but do not understand it, we are liable to run into all the wildness of enthusiasm." In a sermon in 1747 he really suggests objective or external tests to prove whether one is justified: "Thou art not lowly of heart, therefore thou hast not received the spirit of Jesus unto this day. . . . Thou dost not keep his commandments; therefore thou

lovest him not, neither art thou a partaker of the Holy Ghost." In his Journal for December 1, 1767, he records the view he then reached and to which he adhered for the rest of his life:

> Being alone in the coach, I was considering several matters of importance. And thus much appeared clear as the day: . . . that a pious churchman who has not clear conceptions even of justification by faith may be saved. . . . That a mystic who denies justification by faith (Mr. Law, for instance) may be saved. . . . If so, is it not high time for us . . . to return to the plain word, "He that feareth God, and worketh righteousness, is accepted with him"?

Before he knew the Moravians, therefore, he practically believed in justification by works; for a time he was filled with the idea of justification by faith in the Moravian sense; but he came to a consistent belief that it is invariably attended by good works. Similarly his theory of the witness of the Spirit developed. Before he met the Moravians he had no conception of it. When he did adopt it he at first regarded a conscious assurance of salvation, that is, the witness of the Spirit, as a necessary part of acceptance with God. Later he said:

> I believe a consciousness of being in favor with God . . . is the common privilege of Christians fearing God and working righteousness. Yet I do not affirm there are no exceptions to this general rule. . . . Some may be in favor with God and yet go mourning all their days, usually owing to bodily disorder, in ignorance of the Gospel promise. . . . Therefore I have not for many years thought a consciousness of acceptance to be essential to justifying faith.

The idea of Christian perfection, as has been said, Wesley gained first from Jeremy Taylor. It then meant to him that one might be "filled with love" and with "purity of intention." To this as a personal ideal he adhered. The Moravians and some of the Methodists talked of "sinless perfection," and for a time Wesley fell into extreme statements concerning it. For example, in 1741, in his first sermon on Christian perfection he said, "Christians are saved in this world from all unrighteousness. . . . They are now in such a sense perfect as not to commit sin and to be freed from

evil thoughts and evil tempers." In the preface to a volume of hymns published in the same year he spoke very unguardedly as to the possibility of constant peace, submission, and freedom from temptation; but in a republication in 1777 he added notes disavowing many of his former statements. Naturally Wesley was a sane, healthy, well-balanced man. When he saw the outworking of some of the doctrines to be ill-balanced, overenthusiastic, or in any way bad, he modified his expression of the doctrine to preserve the balance, and tried by advice, and even command, to get his followers into the proper paths. One quotation from a series of "Cautions and Directions" as to Christian perfection will serve as an illustration:

> Beware of that daughter of pride, enthusiasm. O, keep at the utmost distance from it! Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from him. They may be from nature. They may be from the devil. Try all things by the written word. You are in danger of enthusiasm every hour if you depart ever so little from Scripture; yes, and from the plain, literal meaning of any text, taken in connection with the context. And so you are if you despise or lightly esteem reason, knowledge, or human learning; every one of which is an excellent gift of God, and may serve the noblest purposes.

The constant trend of Wesley's thought was toward a broader and more practical conception of a Christian life. He early realized the necessity of accompanying all talk of the witness of the Spirit and Christian perfection with very homely and direct moral precepts; in Cornwall and in many coast towns he insisted most rigidly on the evil of smuggling and of buying or selling uncustomed goods; and as time went on he found that giving up smuggling led to "increase of the work of God," and *vice versa*. He instructed the societies to attempt to extirpate all forms of bribery at parliamentary elections and to expel any members who were guilty of it. To the earnest but ignorant Irish lay preachers he gave advice concerning cleanliness, and all sorts of personal matters. He urged the payment of taxes as a Christian duty. In Ireland

he was accused of "robbing and plundering the poor." He replied:

> Abundance of those in Cork and Dublin, as well as in all parts of England, who a few years ago, either through sloth or profuseness, had not bread to eat or raiment to put on, have now, by means of the preachers called Methodists, a sufficiency of both. Since, by hearing these, they have learned also to work with their hands, as well as to cut off every needless expense, and to be good stewards of the mammon of unrighteousness.

He also claimed that his preaching had reconciled to the government persons previously disaffected, and that those who became Methodists became at the same time loyal subjects.

The classes of society in which Wesley felt the most interest were the ones on which Methodism took the strongest hold, the middle and lower classes of the towns and cities. With the rich and with the farmers he had comparatively little sympathy. Perhaps he felt instinctively the fact that they would not in general respond to the stimuli Methodism offered. John Wesley's chief trouble during the last part of his life was the growing riches and consequent worldliness of the Methodists. His views as to the special causes for this are given in the *Arminian Magazine* for 1787 in an article called "Thoughts upon Methodism." He argues:

> I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For religion must necessarily produce both industry and frugality; and these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world. . . . Is there no way to prevent . . . this continual declension of pure religion? We ought not to forbid people to be diligent and frugal; we *must* exhort all Christians to gain all they can, and to save all they can; that is, in effect, to grow rich! . . . There is one way. . . . If those who *gain all they can* and *save all they can*, will likewise *give all they can*, then the more they gain the more they will grow in grace, and the more treasure they will lay up in heaven.

Through his knowledge of men and of facts Wesley developed greatly in tact, and in ability and willingness to adapt means to ends. In 1759 at Norwich he permitted the

Methodists to use any posture at communion, because he knew many of them were Dissenters. He says: "Had I required them to kneel probably half would have sat. Now all but one kneeled down." His practical view of the situation as early as 1748 is shown by this incident: The success of the monthly watch night services of the Methodists had been ascribed to "novelty" or "the solemnity of the night." Wesley replied: "I am not careful to answer in this matter. Now, allowing that God did make use of the novelty, or any other indifferent circumstance, in order to bring sinners to repentance, yet they are brought. And herein let us rejoice together." And he added the query whether he would be right in failing to use any means by which he could probably lead a soul to God.

Wesley's experiences and observations, coupled with his religion, made him a philanthropist. At Oxford he had begun visiting the sick, the poor, and the prisoners, as he continued to do through his life, but at first his actions were primarily determined by their subjective utility in making him holy and fitting him for life beyond the grave. As he grew older his health improved; he ceased to be ascetic and morbidly introspective; he became filled with a keen realization of the needs and sufferings of his fellow-creatures, and correspondingly he was actuated no longer chiefly by the possible effect of his deeds upon himself, but by the hope of uplifting humanity. He seems not to have stopped to theorize as to the deficiencies of the English poor law or the evils of the penal code. Brought face to face with the facts, what he did was to start in, practically and at close range, to fight the evils hand to hand. He established systematic poor relief, furnished sewing for unemployed women, started a poor man's lending fund and a medical dispensary, had collections taken for weavers out of employment, and was the inspiration of a host of kindred philanthropies. As time went on his sermons to the poor, while searching and direct, became more and more gentle and comforting, and those to the rich more and more scathing. Once after he had preached

from the text, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" an offended hearer said to him, "Sir, such a sermon would have been suitable in Billingsgate; but it was highly improper here." Wesley replied, "If I had been in Billingsgate my text should have been, 'Behold the Lamb of God, which taketh away the sin of the world.'" He arraigned with growing severity the wickedness of England, public as well as private. He pleaded for more knowledge on the part of the rich as to the life of the poor. "On Friday and Saturday I visited as many . . . as I could. I found some in their cells underground, others in their garrets, half starved with both cold and hunger, added to weakness and pain. But I found not one of them unemployed who was able to crawl about the room. So wickedly, devilishly false is that common objection, 'They are poor only because they are idle.' If you saw these things with your own eyes, could you lay out money in ornaments or superfluities?"

Mention has already been made of changes in Wesley's ideas as to Church polity. But these changes are not to be attributed exclusively to the demands arising from the Methodist movement. He was much influenced by Lord King's *Account of the Primitive Church,* and by Bishop Stillingfleet's *Irenicon.* In 1745, only a few weeks before reading the former book, he received a letter urging him to renounce the Church of England. In his reply he stated some thoroughly High-Church views, saying:

> We believe it would not be right for us to administer either baptism or the Lord's Supper, unless we had a commission to do so from those bishops whom we apprehend to be in a succession from the apostles. We believe that the threefold order of ministers is not only authorized by its apostolic institution, but also by the written word.

But in his Journal on January 20, 1746, he writes:

> I set out for Bristol. On the road I read over Lord King's *Account of the Primitive Church.* In spite of the vehement prejudice of my education I was ready to believe that this was a fair and im-

partial draught; but if so, it would follow that bishops and presbyters are (essentially) of one order; and that originally every Christian congregation was a Church independent of all others!

Soon after Bishop Stillingfleet's *Irenicon* convinced him that neither Christ nor the apostles prescribed any particular form of Church government, and that it was "an entire mistake" to believe none but episcopal ordination valid. He declared in 1780, "I verily believe I have as good a right to ordain as to administer the Lord's Supper." Possibly he unconsciously adopted the more easily the views of King and Stillingfleet because of the pressure of circumstances. Certainly it was very convenient for him that he became convinced he was as much entitled to ordain as any bishop, and that he could do so without being guilty of schism; for the time came when he was crowded into doing it. The Methodists early began to demand preachers of their own who could administer the sacraments, for there were few clergymen in the movement and the Methodists often went without the sacraments and ordinances of the Church, both because some would not go to the church for them and because they were refused the sacraments by the churches. And Wesley early saw the practical utility of lay preaching. With his customary directness he exclaimed in 1756, "What an idle thing it is to dispute about lay preachers! Is not a lay preacher preferable to a drunken preacher? to a cursing, swearing preacher?" But in the same year, apropos of the demands of the Methodists, he said in another letter: "I tolerate lay preaching because I conceive there is an absolute necessity for it, inasmuch as, were it not, thousands of souls would perish everlastingly; yet I do not tolerate lay administering, because I conceive there is no such necessity for it." Meanwhile he adopted the views already outlined as to his right to ordain. When in 1784 he finally came to the point of ordaining, for work in America, Whatcoat and Vasey as priests and Coke as a superintendent, he did it because his opinion then changed as to the expediency of the act, not as to its legality. In explaining his position he

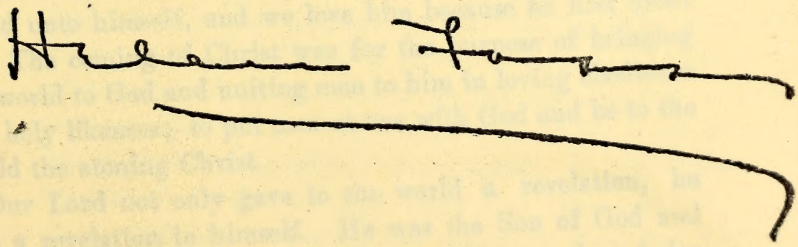
said: "These are the steps which, not of choice but necessity, I have slowly and deliberately taken. If anyone is pleased to call it *separating from the Church* he may. But the law of England does not call it so; nor can anyone properly be said so to do unless, out of conscience, he refuses to join in the services and partake of the sacraments administered therein."

There seems no evidence of consistent development in Wesley's thought as to "special providences," supernatural occurrences, and "faith healing." Throughout his life he believed in them. He cites instances where he himself, other people, and even his horses were healed; and where fogs lifted, storms ceased, and winds changed in answer to prayer. He regarded the Jacobite uprising of 1745 as a warning and punishment to England for her sins. At that time he preached from such texts as, "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" He regarded the earthquakes which occurred in England during the fifties and in Lisbon in 1755 as marks of God's displeasure. He calls sin the cause and earthquakes the cure of God's anger, and I believe he would have held the same view had the earthquakes taken place at any period of his life. But few, if any, instances of faith cure, and all that class of personal phenomena, are recorded as occurring within his own knowledge in his later life, and much less often reports of any on the testimony of others.

To sum up and restate in conclusion: John Wesley was at first, through inheritance and environment, a High-Churchman, an ascetic, a recluse, a student of books and of the past. His reading, his frail health, and his disappointments combined to make him, until his return from Georgia, morbidly self-conscious and introspective. His dissatisfaction with himself at that time rendered him the readier for the influence of Böhler and the Moravian teaching as to the possibility of justification by faith, the witness of the Spirit, and Christian perfection. The mysticism of the Moravians and the rapid rise and emotional features of the Methodist

movement led him temporarily into extreme views and expressions along those lines. But his doctrinal ideas were later modified into a conception of Christianity which, while it emphasized the possibility of a conscious communion between the individual soul and God, laid increasing emphasis on the indispensability of conformity in life to the example of Jesus and to the models furnished by the Sermon on the Mount and the thirteenth chapter of First Corinthians. Conformity to the plain teachings of the Bible and of common sense became Wesley's basis of all judgment as to right and wrong. This theological development was along the same line with the modification of his High-Church views and his growth in tact, adaptability, and philanthropy. As causing this development the importance of his constant tours through Great Britain can hardly be overestimated. To his out-of-doors life and early rising he attributed his good health; and certainly his sanity and optimism could not but be increased by that and by the variety and interest which the frequent change of scene afforded. Furthermore, his travels gave him the experience and wide knowledge of existing conditions and of human nature in all its phases which showed him the intense need of a new religious movement and the changed and widened bases on which it must rest.

Thus the student, the religious conservative, and the philosopher was transformed into the observer and the progressive and practical reformer.



Art. VI.—THE ATONING CHRIST: AN INTERPRETATION.

The coming of Christ into the world was not for the purpose of changing God's attitude toward men, but men's attitude toward God. The creation of man had its inception in the infinite goodness of God, and the race has never been without the enjoyment of the unlimited blessings of divine compassion. It is impossible to think that God, whose knowledge of his creation and love for all his creatures are perfect and eternal, should be taken by surprise by man's rebellion against righteousness or by any unforeseen facts concerning his attitude toward him, and from such knowledge allow his love for man to be turned to anger. That God is a being subject to moods and passions is unthinkable. The coming of Christ did not increase God's love for men. It has made them more lovable to the degree that it has wrought into their moral natures the divine likeness, but God did not love men less before Christ came. The infinite heart loves all mankind, not so much because they are holy and just as because they are capable of such divine excellencies; and it was to save them—that is, to change their moral relations toward God and perfect in them the divine image—that Christ came into the world. God does not love the world because Christ came to save it, but Christ came to save the world because God loved it. It is not God, then, who is reconciled to men by the coming of Christ, but men who are reconciled to God. He was in Christ reconciling the world unto himself, and we love him because he first loved us. The coming of Christ was for the purpose of bringing the world to God and uniting men to him in loving obedience and holy likeness; to put men at one with God and be to the world the atoning Christ.

Our Lord not only gave to the world a revelation, he was a revelation in himself. He was the Son of God and the Son of man. In Christ we get our first true knowledge

of the nature of God and of his feeling toward the children of men; and yet we are able to see in him only a suggestion of the infinities of the divine being. Our limited understanding bars us from a full knowledge of God even when revealed in his Son. We behold in him wisdom and power and goodness and love and truth, and trace these lines as far as we are able—out of the human into the border of the divine that is revealed in him—and as far as we can follow them we find that they are parallel; that they converge in and emanate from nothing short of the infinite. But even this partial knowledge of God in Christ we should not have were it not for the incarnation; for the coming of Christ and the revelation to the world of God in him. He still would have remained the "unknown God." The heavens might declare his glory and the firmament show his handiwork, and men would have continued mistaking the creature for the Creator and worshiping the forces of nature and human conceptions of the divine; but, revealed in Christ, God is seen to be more than the Creator and Sovereign of the world. And to these conceptions of him is added that of a Father; as he said, "He that hath seen me hath seen the Father." The true idea of God is taken out of the field of speculative thought and brought into the border land of human understanding. He is a being to be loved and adored as a Father. Beginning with what we know of human fatherhood, eliminating from that all human faults and weaknesses and combining in it our highest conception of the good, the just, the kind, the true, and the self-sacrificing, we are able to rise from the human to the divine and embrace in our thought and affection the Father whom Christ reveals. But our Lord is also a revelation of man to the world. In his work of human redemption this is no less important to us than a revelation of God. The humanity of Christ is the humanity of God made manifest to the world. In Christ God becomes human that he may teach men their rightful place in the kingdom of heaven and restore in them that type of perfect humanity which is revealed in Christ. Only in

Christ do we see the true, the ideal man, and it is only as we are like him that we approach completeness. In Christ we see what we are and what we are not. In him we see that we are loved and sought after by our heavenly Father. We see that we are akin to God because we see that something human, like ourselves, has come forth from God to greet us and to own us as kinsmen, even as brothers. And yet we see that, unlike that divine humanity, we are sinful and out of harmony with the kingdom of God.

The moral contrast between our humanity and the humanity of God in Christ is truly great; and yet that divine humanity is brought within the circle of our frail and imperfect selves, and by it we are led to abhor what is evil and morally weak in us and to feel the inspiration and the attraction of the life in Christ that is at one with God.

The death of Christ on the cross has ever been emphasized by the Christian Church as the chief if not the only factor in his atoning work, and not a shadow of the deep significance of that awful tragedy for human redemption should be lightly esteemed by anyone. Let the Church through coming ages continue to look to the cross and proclaim to the world Christ, and him crucified. Let Christians continue their pilgrimages by faith to Calvary's sacred brow, and there with penitence of heart and tearful eyes behold their suffering Saviour. For at the foot of the cross and in the presence of its dying Love the world's hope was born. There the noblest lives have been quickened and the sweetest comforts have come to human hearts.

But let us not fail to recognize and duly emphasize other sufferings of the blessed Christ as factors of his atoning merit. The sufferings of Christ on account of the sins of men were not all endured in his last agony on the cross. We know not the mystery and sacredness of the bond that united the only begotten Son of God with the Father before his incarnation, nor do we know to what degree it was severed when he took upon himself the form of a servant and was made in the likeness of men. It is by the human that we are able to interpret

the divine; and when we think of the bond of love that united the Father and the Son we must think that there was suffering when the Only Begotten of the Father humbled himself and entered into the lot and life of men. There must have been suffering in the divine Father's heart also on account of the pitiable plight of his prodigal children. He loved them, and it pained him to see them suffering in their sins and self-destruction; and this divine grief is also made manifest to us in the suffering Christ through all the years of his life in the flesh. There is a significant silence from the time Jesus appeared in the temple to his entrance upon his public ministry. It cannot be that through these years he lived the life of the average youth of Nazareth. Judging from his early apprehension of his mission, and the perfect preparation and deep gravity with which he took up his sacred work, he even then felt the burden of the world's sins. He must have been saddened by the profligacy of his own city. He must have been grieved because his own brethren did not believe on him. How isolated and lonely and burdened his soul must have been! When he came unto his own and his own received him not, how disappointed he must have felt! Because of his preeminent superiority, the vastness of his views, the greatness of his purposes, his deep spiritual insight, his just judgments, his pure character, and his high standards of righteousness, he was ever misunderstood, misjudged, suspected, and despised, and that by the religious teachers of his time. His sincere soul suffered at seeing piety turned into a pretense and the house of God into a den of thieves. His delicate, pure spirit was chilled by the moral wretchedness of the crowds that continually thronged him. His love for men was wounded by the hatred that everywhere existed between man and man, a hatred from which not even he himself was spared. He was grieved at the hardness of men's hearts, their slowness to believe, their dullness of understanding, their selfish ambition, and their morbid, sensual curiosity. He trod the wine press alone, and of the people there were none with him. And in his temptations he suffered, nor

could there otherwise have been any significance in them. The purer a soul is the greater is its suffering in the presence of that which it most abhors. No man compares with the Son of God in purity and moral elevation, and no man can understand the painful conflict which he underwent in beholding, resisting, and vanquishing the approach of evil. The death of our Lord was the culmination of his sufferings. As he approached the end, and foresaw his final suffering, deeper and deeper became his heart's agony. As the last awful conflict with the powers of darkness drew near he saw the multitude of his followers turning against him. Of his disciples, Thomas doubted him, Peter denied him, Judas betrayed him, all forsook him. He saw the scourging, the crown of thorns, the mock trial, the maltreatment, the cross. The strain was too great. The agony was too intense. He prayed that the cup might pass from him and he be saved from that awful hour. But no; wounded for our transgressions and bruised for our iniquity, he bears his own cross to the place of execution until his strength gives way and he falls beneath the weight of his heavy burden. Of the crucifixion, who can picture its cruelty or realize how intense was the suffering and how dark the loneliness which the Crucified felt as he feared that in this the hour of his greatest need even his Father had forsaken him! Such were the sufferings of Him who died, the just for the unjust, that he might bring us to God. He came into the world to reveal to men in terms of human suffering what was in the heart of the Father: how he loves us and how earnestly he seeks us, to save us from sin and its fatal consequences, and how horrible a thing sin is, since its presence in us constrains him to make so great a sacrifice to save us from it. Christ stands, therefore, between us and the Father. He is the servant of both God and men. He serves God in representing to men his fatherly goodness and his displeasure toward their sins, and serves men by turning their thoughts to God. Christ is God's appeal to men to return from their wanderings to their Father's house. Men are savable because there is something in them

that can be reached and inspired by the condescension and grace of God as seen in Christ. In the moral world the greatest force is the power of love. To this the human heart is responsive when it is obdurate to all other influences. To the highest and best in human nature Christ appeals, and when men behold the Lamb of God who takes away the sins of the world all the good that is in them and all that is capable of being made better is quickened. Sorrow on account of sin, the hope of deliverance, the desire to do right, confidence in God, trust in his mercies, contrition of heart, self-humiliation and consecration, love for men—even one's enemies—obedience to the will of God, hunger and thirst after righteousness, returning good for evil, and the desire to know the truth that makes one free—all holy aspirations and purposes are awakened in the soul as one comes to know Christ and thinks of the sorrows and the sufferings of his life and death. He cannot be reverently thought of, much less held before one's mind and heart, without causing a feeling of condemnation in the soul and a desire to have fellowship with him in his suffering for sin.

Our Lord says that he and the Father are one. This is one of those mystical utterances which we understand only as it is shaded down into our life and experience. Only by the highest that is in us are we able to reach up and touch with our understanding and appreciation the plainest and most human experiences of Christ in his relation with the Father. He was one with the Father in his will and purpose and life and suffering and world-redeeming love. In none of these respects are we at one with God. But it was for the purpose of thus relating us with the Father that Christ gives us his ministry of reconciliation. Our sins have estranged us from God; they have blighted the divine life in the soul; they have caused dissension in our relations one with another; they have created discord in ourselves; they have caused us to be discontented with duty, and they have made us rebellious in suffering. Our Lord has suffered to save us from the love of sin, to give us a desire to do right, and to unite us with God

the Father. He says that he that loveth him shall be loved of the Father, "and we will come to him and make our abode with him." What this means we may not know now, but he tells us that at that day we shall know that he is in the Father and we in him and he in us. We are to be united and made one with Christ as the branch is one with the vine, and in our union with him we are united with the Father, who is one with his Son. In Christ we see the Father's forgiving attitude toward us. We forsake our sins and accept Christ as our Saviour, and his sufferings as endured for us on account of our sins, and the Father receives us, and forgives and forgets our sins, for the sake of his Son, our Saviour. Like Christ, our wills and purposes and affections and powers are in harmonious union with the Father. The divine Father has suffered because his children were estranged from him. He has come forth revealing to the world, in Christ, his grace and forgiving heart, and appealing to men by the character and suffering of his Son to forsake their moral wretchedness and return to the purity and peace and plenty that await them in their Father's house at their home-coming. The prodigal children of God, seeing in Christ a revelation of the Father, a revelation of their rightful heritage and the suffering which their sins have caused, have come to themselves, and, casting aside the sins that have separated them from their Father, and returning to his house and his forgiving love, have been by him received and restored to the joys and peace of union with God.

Such is the atonement which Christ has made for sin; rather, such is the atonement that he was, and still is, through the ministration of the Spirit, who makes perpetual to the hearts of men all the saving merits of the world's Redeemer.

Byron Palmer

Art. VII.—THE SOLDIER SAINT.

What constitutes a saint? Who shall say? In a general way we feel the term appropriate to anyone exceptionally eminent for piety, but when it comes to greater exactitude of definition we are somewhat at a loss. The scriptural usage does not help us much. Evidently the writers make the term refer to all devout persons. It does not denote any marked degree of piety, but alludes rather to the ideal character supposed to inhere, germinally at least, in such as have set themselves apart for God. It points toward the saintly calling—"called to be saints"—and indicates the goal; it does not necessarily intimate that the calling has been completely embraced or the goal reached. Or, if it be claimed, as it may with much reason, that the word "saintly," "holy," is employed by the apostles to describe the actual condition of every true believer, at least at the time when he becomes such and is fully accepted of God, then we must certainly understand by a holy person, or saint, simply one in whom the love of God rules, one who is dominated by the divine Spirit because he has been born from above and delivered from the sway of sin and Satan. This makes all saints who are genuinely regenerated, and ignores the fact that they may be but babes in Christ and hence in some degree still carnal. But this strictly scriptural meaning of the word is so far apart from the common popular usage which has come down through ecclesiastical history that we can hardly expect it to prevail. Is it not possible, however, to formulate a little more definitely that which should be the prevailing idea—to free the term from some of the crudeness and vagueness which now attach to it? No doubt it is often misapplied, and the false notions which are received and propagated do great harm. For if the saintly ideal is all astray much energy will of necessity be misdirected, and many who might have reached real excellence will be led to waste their powers in following the wrong path. It would seem worth while,

then, to endeavor to discriminate true sainthood from spurious.

A serious and not infrequent mistake confounds sainthood with singularity. A man is not saintly in proportion as he is odd or peculiar or eccentric. Saintliness and sanity are in no degree incompatible. Strong common sense may be in vigorous exercise at the same time with the most robust faith. It cannot be too much emphasized that a saint will do most of the time the same things that ordinary people do. The difference is that he will do them from a higher motive, connecting them closely with God, making them means of divine communication and a help to growth in grace. It is not so much in the *what* department, so to speak, as in the *why* and the *how* departments that he is strongly separated from his neighbors. He does common things in an uncommon way, with a perfection of purpose and a singleness of aim to which the others are strangers. One person gets a reputation for sanctity because he never marries, lives on a bare pittance, dresses shabbily, and practices many austerities. It is the ascetic notion, finding its largest fulfillment in the Hindu *yogi* or *suniyasi* before whose holy but dirty feet vast multitudes bow in adoration and amazement. But the merely outward does not count for much with Him who looks at the heart. Earthly accordings of crowns for sanctity are quite as likely to be astray as adjudications in other departments. Another error is that of those who make great usefulness a synonym for great holiness. They confound gifts and graces. Usefulness is largely a gift. Many forget it. They select for supreme praise some one who has had many conversions under his ministry, or some one who, in some other direction universally acknowledged as excellent, has achieved unusual success. Such a one, they say, is a saint. But this unduly restricts the matter. It shuts out those who do not deserve exclusion. It makes God a respecter of persons. His gifts are a sovereign bestowment, but especial opportunities or exceptional endowments cannot be granted alike to all. High abilities of any kind must be rare. They who are appointed

to paths where no successes such as the world can estimate can come to them may by their faithfulness reap as rich a reward and receive as hearty a "Well done" as the most gifted laborer. Nor can high saintliness be confined to any one set of theological ideas, or literary opinions, or scholastic views, or personal habits, or temperamental traits. All these will differ with the sex, age, education, surroundings, and world-period of the person concerned. The most perplexing varieties of opinion and conduct are compatible with great nearness to God. His ways are not as our ways. Reasoning *a priori,* we might conclude that certain practices very obnoxious to us, or certain doctrines in our eyes manifestly absurd or strongly deleterious, could not possibly consist with a very sensitive conscience or a very close walk. But as a matter of fact they do. The proofs are too plain to be gainsaid. We should feel condemned if we assume to rule out from the list of saints some who decidedly offend our ideas of sainthood at certain points, some who do things which we should feel much condemned for doing. It is wiser to change our ideas.

It is interesting and instructive to study the great saints of the ages for the purpose of noting at what points they agree and at what they differ. Their differences will probably be easier to chronicle than their resemblances. Take, for example, John Wesley and George Müller. The latter may well be called the Wesley of the nineteenth century, for there is a most remarkable similarity at many points in the two careers. Yet how strong the contrasts: Müller a Calvinist, Wesley an Arminian; Müller an immersionist and a holder to believer's baptism only, Wesley a sprinkler and a pedobaptist; Müller a vigorous premillenarian, Wesley a postmillenarian; Wesley founded a denomination, Müller was intensely undenominational; Müller was strongly opposed to a State Church, Wesley was never willing to separate from the State Church; Wesley constantly solicited money, while Müller deemed he would be doing wrong to ask a single human being for a penny. Here are two men, than whom there have been none

holier for two hundred years, who sought with equal diligence and singleness of purpose to know the mind of God from the same Scriptures and in absolute dependence on the same divine Spirit, yet who reached conclusions totally antagonistic. Contrast also Edward Payson and John Fletcher, Samuel Rutherford and John Tauler, Catharine Adorna and Frances Ridley Havergal, George Bowen and François Fénelon, Robert Murray McCheyne and Frederick William Faber, and many others who might be mentioned. They will be found to differ in hundreds of unimportant particulars, but a brief consideration of the qualities in which they practically agree may give us light on what is essential to saint-hood. We find that, while there is almost endless variety in minor matters, there is substantial oneness as to certain fundamental matters not large in number but exceedingly weighty in character. Among these can be mentioned a vivid sense of God, a complete and permanent realization of his actual personal presence, his intimate nearness, as one to be spoken to and walked with. The divine presence realized in the largest degree is heaven. It is fullness of joy, completeness of liberty, abundance of rest. It is what has been so largely emphasized in these later years as the infilling with the Holy Spirit. The Spirit is the personal and present God, God operating immediately and directly upon the human heart. He in whom God abides and who abides in God will be intensely conscious of Deity, much as the fish is of the water and the animal of the air. God is in all his thoughts, is everything to him; perceived in every event of daily life. And special devotion to the will of God has been very noticeable in all the shining ones. It has been easy for them to put self aside because something so infinitely superior to their own will has been presented to them. They have had a view of the divine will which has satisfied them of its supreme loveliness, its absolute wisdom and desirability, and they have had but little difficulty in putting self entirely away. They have counted it not a sacrifice but an investment, not a loss but a glorious gain. They have discovered that by going

down they go up, that he who gives all gets all, that in His service pain is pleasure. It is thus that consecration and crucifixion, hard words as usually looked at, have become soft, and holy living has had cast about it a halo of heavenly beauty. Closely akin to this has been their habit of ignoring human instrumentalities, turning away the thought from secondary agencies and fixing it on the great First Cause. They dealt directly with God in all the events that met them, thus saving themselves a world of trouble. It seemed to them that, since men were but God's hands and things the products of his power, it was far better to go straight to headquarters and transact business with the responsible manager. They have noticed the universal language of Scripture pointing this way—the commonest events of nature and the ordinary doings of people attributed to the immediate activity of the Most High, his absolute control fully recognized—and they have fallen into the same healthful habit. In this way each moment's occurrence has been a voice from on high making known the Lord. They have been able to take all from him and do all for him. Among the tokens of saintship the burning heart must not be omitted. In other words, there has always been a glow of love to Christ, a close personal friendship for the Saviour. The terms of endearment in which they have indulged themselves have sometimes been almost alarming to colder souls. They have not always been able to bring their emotions and expressions within bounds. The cup of their gratitude has run over. Their affection has been at the boiling point. They understand perfectly how it was with Mary of Bethany when she had to break the flask of alabaster. They are not careful, in one sense, about commands, for they count the slightest wish of Jesus, however indicated, to be for them the strongest of laws. To see him, to praise him, to sing his glories, to extol the riches of his grace and cast their crowns at his feet, this is heaven—enchanting, entrancing, enrapturing, ecstatic. It goes without saying that he who loves Jesus with all his heart will love his neighbor likewise. He who gets very near to Christ will

get very near to the suffering, toiling masses on whom Christ looked with such compassion. Self cannot any longer be the center of such a one's efforts, the shrine of his worship. To do good to others will seem to him of more consequence than ministering to his own enhanced comfort. He will think more and more of the work to be done, less and less of added prominence and emoluments for the worker. Unworldliness is another point in common. The saint proclaims himself in a hundred ways to be a pilgrim and a stranger here. He really believes God. He estimates affairs by a different standard from that which most men use. What many regard as all-important is worthless to him. The things of time and sense he counts not essentials but incidentals.

One other trait: he who is eminent for piety takes that view of death and heaven which St. Paul and his Master so constantly take. In nothing more signally than in this is the ordinary worldling or even the common Christian differentiated from the saint. The former are "all their lifetime subject to bondage through fear of death;" the latter is completely emancipated. He looks forward with expectation and exultation to that better country which holds all on which his heart is set. It is to him the center of all attraction, his eternal home, his incomparable reward. He finds it hard at times to wait till God gives him the signal to come. He catches glimpses now and then, as through an open door or a gate ajar, of what is going on in that region, and he longs to be there. He would at any moment welcome the transition, counting the day of departure his true birth time, his passing out of prison into liberty, out of darkness into eternal light.

But this preliminary discussion should not be further prolonged. We have enough to indicate what our conception of saintliness is and to justify our putting Charles George Gordon into this highest class of humanity. The hero, the sage, the saint, these three stand out preeminent, but the greatest of these is the saint. Gordon had the rare merit of being both hero and saint, and accordingly comes in for admiration from entirely different classes of beholders. Whole biographies

have been written of him where there is no mention at all of his religious life, that part appealing in no degree to the writer, while his marvelous exploits in the field of action called out the most extended praise. There have been books, on the other hand, almost wholly taken up with his moral and spiritual reflections and his devout exercises. There are those who consider that only monks or ministers can be unusually religious, and that if a person is intensely occupied with God he is practically useless for service with men, unfitted for any important part in mundane affairs. This groundless notion has been never more signally refuted than in the case of Gordon. Looking a moment at the hero side, let us ask, What did he do?

The two main spheres of his activity, those on which his great reputation rests, were China and the Soudan. He was in the former from 1860 to 1864; in the latter from 1874 to 1879. These ten years, together with the closing year, 1884, which he also spent in the Soudan, were practically his life, that for which all the rest was preparation. His birthday was January 28, 1833; his crowning day January 26, 1885—slain by Arab spears or rifle balls at Khartoum, diademed by God Almighty somewhere in the upper regions. What was his achievement in China? He put down the Tai Ping rebellion, saving, as he estimated it, from eighty thousand to one hundred thousand lives, and delivering vast masses of people from prolonged and untold misery. He did it through "The Ever-victorious Army," a force of Chinese privates and foreign officers whom he led with matchless skill, inspiring them by his personal courage and military genius to deeds that astonished themselves as well as the world. The *London Times* said, with reference to this feat of his, "Never did soldier of fortune deport himself with a nicer sense of military honor, with more gallantry against the resisting, or more mercy toward the vanquished, with more disinterested neglect of opportunities for personal advantage, or with more entire devotion to the objects and desires of his own government." He left China poorer than when he entered it, although re-

peatedly pressed to receive enormous sums for his invaluable services. He lavishly spent more than his own modest pay to relieve the sufferings of his men. He cared not a jot, either then or at other times, for promotion or reward or worldly honor, but only for doing good. Prince Kung, regent of China, came to Sir Frederick Bruce, the English minister, just before Gordon left for home, saying, "We do not know what to do. He will not receive money from us; our honors can be of little value in his eyes. Give this letter to the queen of England; perhaps she can bestow upon him some reward that he will prize." But she could not. It was this, in part, which gave him his power everywhere, this indifference to worldly considerations, together with his intense faith, his self-reliance, fearlessness, frankness, sincerity, kindness. What were his deeds in the Soudan? Here the territory that he governed, under the khedive of Egypt, was two thousand miles in length by one thousand broad. By incessant labor which nearly consumed him, much of it all alone, he suppressed the slave trade through those vast regions, cutting off the slave traders in their strongholds; he pacified or conquered hostile tribes; he opened up new provinces; he punished corrupt officials; he introduced administrative and financial reforms of the largest importance, and by his unswerving justice he won the love of the natives. When he took over the governor-generalship at Khartoum his proclamation was, "With the help of God I will hold the balance level." Which he did; and the downtrodden, oppressed people keenly appreciated it. Here he refused the pay which other officers had received, feeling that it was a shame to take these large sums while the masses who paid them groaned in their desperate poverty. When he went as governor to the equator he was offered ten thousand pounds a year, but accepted only two thousand pounds. As governor-general he was entitled to twelve thousand pounds, but cut it down one half and then spent most of that for those in want. He valued money not at all, except for the pleasure of giving it away; he did this so lavishly that he sometimes had to borrow

for his own immediate needs. His expenditures upon himself were extremely frugal.

A few words here as to the rest of Gordon's life. Born at Woolwich, his father being lieutenant general in the Royal Artillery, and educated there in the Military Academy, he was commissioned as second lieutenant in the Royal Engineers, 1852. He was before Sebastopol during the Crimean War in 1855, was on service for his country as special commissioner in Galatz on the Danube and in Armenia in 1857-58, also in 1871 and 1872; was at Gravesend from 1865 to 1871 in charge of the defenses of the Thames; was in Mauritius in 1881, at the Cape of Good Hope in 1882, in Palestine during 1883. In all these places he was the same Gordon, and did remarkably good work, but they did not afford the scope for his special abilities which he found in China and Central Africa. He was by birth, education, and profession essentially a soldier from beginning to end, as well as essentially a Christian of the highest order; a Christian soldier. There are those who declare that the two cannot go together. In their horror of war they denounce all who have anything to do with it; which simply shows their inability to discriminate and to make room for all the facts. It is incontestably true that Oliver Cromwell (who was very like Gordon at many points), Henry Havelock, Hedley Vicars, Thomas J. Jackson, C. G. Gordon, together with many others, were Christians of the most thoroughgoing, uncompromising type. It is also true that they were enthusiastic soldiers, but this is far from meaning either that they did not fully understand the miseries of war, or that they did not feel toward them as a Christian ought. Gordon hated war, and all unnecessary shedding of blood. He called war "organized murder, pillage, and cruelty." He engaged in it in order to put a stop to it. He had the tenderest of hearts and could not see suffering without dire distress. He cried over the wounds of his men in China, and over the unspeakable horrors of the slave trade in Africa. "I declare solemnly," he said, "that I would give my life willingly to save these people from their

sufferings." He spared himself no exertion to add to the comfort of the sick and the miserable. He was most tender and pitiful toward all dumb creatures. His unworldliness and unselfishness could in no way be hid from the gaze of all who knew him. They felt in him, amid all the naturalness of a little child, the strangeness also of childhood that has not yet learned our poor earthly values, or our low earthly language. He was not at home in conventional society, hated to be lionized, disliked decorations, fled from human praise. He was not a dreamer; he was simply awake in a world of dreamers; under the open sky while the rest were shut in. Nothing irritated him more than to be effusively thanked. The desire to efface himself entered into the small details of life and grew almost into a disease. He would never talk of himself or his doings. His four principles of life he said were: "1. Entire self-forgetfulness. 2. Absence of pretension. 3. Refusal to accept as a motive the world's praise or disapproval. 4. To follow in all things the will of God." Ceaseless self-sacrificing love for man and an absolute trust in God were the mainsprings of his activity and the chief sources of his joy.

It is his unwavering trust in God, his absolute faith, perhaps more than any other one thing, which should be selected as the leading feature of his character. The following quotations in corroboration are a few out of many that might be given: "It is quite impossible that any can be happy or even tranquil unless he accepts the truth that God rules every little item in our daily lives, permitting the evil and turning it to our good." "Either I must believe he does all things in mercy and love, or else I disbelieve his existence; there is no half-way in that matter for me." "One's reason supports this view as the basis of peace, namely, the acceptance of all events of the world as coming directly from God; not a mere acceptance but a willing one, however outrageous some things appear to human judgment." "I believe the true Christian is manifested in the bringing of faith down to see that all events, small and great, occur by the ruling of God." "What-

soever happens is best; God directs all things in infinite wisdom." "It is not this or that; it is he alone who rules." "Has it ever struck you that if man's birth and death are predetermined by God to happen at certain epochs, so also every intervening event must be predetermined?" "The whole of religion consists in looking at God as the true ruler, and above the agents he uses. No one can be at rest and regard the latter. The flesh will always look to agents." "Any feeling of wishing this had happened rather than that is the raising up of the head of a rebel." "I cannot wish things were different from what they are, for if I do so, then I wish my will, not his, to be done." "In this life the position we occupy is as nothing; each is in his right place." "When you bow to the will of God you die to this world." "It is delightful to accept the truth that when things happen, not before, God has for some reason so ordained them—all things, not only the great things but all the circumstances of life. That is what to me is meant by the word, 'Ye are dead.' We have nothing further to do when the scroll of events is unrolled than to accept them as being for the best, but before it is unrolled it is another matter; for you cannot say, 'I sat still and let things happen,' with this belief. All I can say is that amidst troubles and worries no one can have peace until he thus stays upon his God; that gives superhuman strength."

The vividness of his apprehension of spiritual truth strongly impressed those who were much with him. He believed in the possibility of the most intimate relations between God and man. His modes of expression in this had a close resemblance to those of the mediæval mystics. The text on which he laid the greatest stress, as to him the very center of the Christian life, was 1 John iv, 15: "Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God." In other words, it was the *divine indwelling* which represented to him the substance of the innermost Gospel, on which he was never tired of dilating. And close along with this went the extinction of self, or complete self-abnegation, as the only way to fit our hearts for his abode. Our whole

will put away, that the divine will might be wholly done, would be only another way of expressing the same thought. And this putting away he labored at indefatigably. The *Thoughts of Marcus Aurelius,* which teaches this very clearly, were held by him in higher esteem than the works of any other secular writer of any period—unless it was Kempis's *Imitation of Christ,* also a prime favorite—and at different times he gave away many copies as presents to his friends. His constant endeavor up to the last was for complete union with Christ.

"Be not thou moved" was one of his favorite watchwords. And his keen appreciation of the superior delights of the next world was one of the principal causes why the delights and dangers of this world had so little power to move him. He looked forward to death as a great boon, an inestimable blessing, above all things to be desired. He counted this world a prison cell from which we may constantly look for release. "This world is at best," he said, "only bearable because every day shortens our time in it." Again he wrote, "Some one said to me that my sister's marriage might shorten my mother's life, as if it was a thing to be lamented. Either death is the most blessed gift or the most hateful event; there is no mean about the question. Death is the glorious gate of eternity, of joy unmixed with taint of sorrow." "If you see anyone fading away envy him or her, and say, How long shall I be passed over? When will my time come?" "It cannot be wrong to wish to go to any friend, if that friend is love. No blame is ever given to the sons who look forward to the holidays. If they ran away and went home it would be another thing. To die is such transcendent gain that if a gleam of that coming of our friend shows itself it is to be welcomed with delight; but we must work on as if we thirsted for the life of this world." Again he wrote, "You do not think the bottom of a coal mine is a nice place to live in, though while the collier is there he must do his work and not grumble or try to leave it; yet you would not blame him if he would like to have the word passed for him to come up."

"One blessing of the Christian's life is that he daily grows younger and younger, and is, as it were, born when he dies."

This eager expecting of a better country, which seems to have been with him from his early days, was one element of his fearlessness and perfect independence. When he went as an ambassador of the khedive to King Johannis of Abyssinia for the settling of a boundary dispute, the latter, thinking to intimidate, said, "Do you know that I could kill you on the spot?" Gordon replied that he was entirely ready to die, and that in killing him the king would only confer a favor, opening a door he must not open for himself. "Then my power has no terrors for you?" "None whatever." The king collapsed. One said to him at another time, "Do not make an enemy of Nubar Pasha; he may do you a mischief." Gordon answered, "There is none living who can do me the slightest injury I can feel." Still again he said, "I am like Moses, who despised the riches of Egypt. We have a King mightier than these. I will not bow to Haman." He certainly never did. Hence he was a puzzle and an offense to very many. Some called him mad, even as they did his Master. Others were able to understand something at least of the fineness of his quality. They did not simply stare at the deeds of the hero, who successfully led great armies and vigorously administered vast provinces or threw himself single-handed into a desperate breach, but saw that he was one of the very few of whom in the most emphatic sense the world was not worthy. Says the Rev. H. C. Wilson, M.A., who was with him much at Gravesend, "I never knew a man who lived so near to God; he literally looked not at the seen but at the unseen, and endured through him who is invisible." Said one who was conversant with his life in Ireland, where he went in 1880, "I knew General Gordon well, and if it were possible for a man to be deified on account of his goodness Gordon is the man." An official in the army, intimately acquainted, said, "Gordon was the nearest approach to Christ Jesus of any man that ever lived." Mr. Laurence Oliphant called him "the most Christly man I ever knew." Said John

G. Whittier, who followed his course with constantly increasing interest, wonder, and admiration: "For centuries no grander figure has crossed the disk of our planet; it was his providential mission in an unbelieving age to reveal the mighty power of faith in God, self-abnegation, and the enthusiasm of humanity. Unique, unapproachable in his marvelous humility, he belongs to no sect or party, and defies classification or comprehension." His brother, Sir Henry William Gordon, in the dedication of a volume about the general calls him "one of the most unselfish of human beings, one who cared not for the praise and honors and rewards of this world, one who never turned away from the afflicted in mind, body, or estate, but did his best to alleviate their miseries and wants, who rested his faith upon the word of God and upon the Saviour in whom he trusted." Tennyson's epitaph for Gordon in Westminster Abbey must on no account be omitted:

> Warrior of God, man's friend and tyrant's foe,
> Now somewhere dead far in the waste Soudan,
> Thou livest in all hearts, for all men know
> This earth has never borne a nobler man.

He was a simple, strong, unselfish man, a knight of the nineteenth century. The days and the deeds of chivalry were in him more than repeated, they were heightened because of the loftier motives which lighted him on his lonely way. If ever one was possessed with a fervent love for man combined with a passion for God's glory and a supreme devotion to the will divine it certainly was he. To him it was given to show clearly that the highest ideals of faith and duty are living forces still, even in a materialistic, commercial, and money-making age. So far from living for or by bread alone, no one that watched him could ever doubt that his motive and his aim were drawn straight from that realm where a totally different kind of meat supports the inhabitants. He was free from cant. He did not press religion indiscriminately, but wherever he felt that it would do he introduced the subject and delighted in nothing so much as in talking about the things of the Kingdom. He was an assiduous tract distributer

in a quiet way, hanging them on nails and wrapping them round about hinges or bars. Before leaving England for Khartoum the last time he sent to each member of the Cabinet a copy of Clarke on the Scripture Promises, which was one of his favorite books. His telegram to the Rev. Mr. Barnes, dispatched from the War Office on this same occasion, was, "I go to the Soudan to-night; if He goes with me all must be well." The whole story of his life is written in these simple words. He called the presence of God his "Koh-i-noor."

Whether he had any experience which corresponds at all closely to what we term conversion is not clear. His brother writes: "It is difficult to say at what period of his life his thoughts began to take a serious turn. One thing is quite certain, and that is that through his mother's loving tenderness the seed was sown in childhood, and that the terrible scenes of rapine, starvation, and murder he witnessed in China caused that seed to bring forth its own fruit in good time." The Rev. Mr. Barnes says, "He told me that he could not remember a period when, thinking of these things [the joys of heaven], he had not longed for death." Before Sebastopol, when he was twenty-one, we find cropping out in letters and journals much the same ideas that characterized his whole life. He was not connected strictly with any section of professing Christians; the two he most favored were the English Presbyterians and the Church of England. He was truly catholic. "Protestants and Catholics," he said, "are but soldiers of different regiments in the same army." Berzati Bey, his black Mohammedan secretary in the Soudan, taught him, he says, "the great lesson that in all nations and climes there are those who are perfect gentlemen, and though they may not be called Christians are so in spirit and in truth."

He had a whole bushel of peculiarities and eccentricities, nor was he by any means without weaknesses and faults and sins. He had an almost morbid appreciation of the value of time; inaction was terrible to him. Hence he was not always placid or patient. Ambition and pride, or the fear of their

rising again though so firmly held down, troubled him more or less to the end. He was not in all things worthy to be an example, not a model of all the virtues, and he would have been the last to claim it, or to profess entire deliverance from the fleshly nature, but there have been very few men who strove so earnestly to conform their lives to the will of God or to imitate Jesus Christ. He seemed to care for nothing except to serve his Lord and to do good. A prayer he often uttered was, "May I be ground to dust if He will glorify himself in me." Much of his life was a living sacrifice, a suffering for the sins of others. He stands out not as a little hill, but as one of the mountains of God; a hero among heroes, a saint among saints. The last letter which he sent from Khartoum, December 14, 1884, just before the veil finally shut in around him, contained these closing words: "God rules all; and as he will rule to his glory and our welfare, his will be done. I am quite happy, thank God, and, like Lawrence, have tried to do my duty."

He is not dead. Such men cannot die. The admiration of what he was and what he did must raise up many to emulate his high example, to copy his unshakable faith, his fervent love, his absorption in the divine will. He was "a man as unselfish as Sydney, of courage dauntless as Wolfe, of honor stainless as Outram, of sympathy wide-reaching as Drummond, of honesty straightforward as Napier, of faith as steadfast as More."

Unbounded courage and compassion joined,
Tempering each other in the tenderest mind,
Alternately proclaim him good and great,
And make the hero and the man complete.

James Mudge

Art. VIII.—THE TEACHER'S CALLING.

One who entered it in the year of Victoria's crowning and who still goes in and out accomplishing its service may be fairly thought to know something of its nature. Teaching is now one of the great "businesses," with branches many and varied, dealing or aspiring to deal with all the young of our species; that is to say, with all our species. Viewed in its aggregate, it is oceanic and sublime, fit theme for orators. This pen would be content could it but trace the quiet ways of the individual teacher. The beginner in our calling may, like a recruit in the army, like a ship putting to sea, have initial stock and store in good supply, yet he is at its beginning only. Even here one endowment born, not gained, he must have—the teacher temperament. This is not easy to define. It is a fitness to be the colorless link between truth and soul, as the Colorado beet between sunshine and sugar, inexhaustible light and sweetness on either hand. A bishop of our Church gave public thanks "that I am an *emotional* man." Happy for an orator but not for a teacher. Like Denham's Thames, he must be

> Though deep yet clear, though gentle yet not dull,
> Strong without rage, without o'erflowing full.

Equipped thus as fairly as he may be, he finds as he begins his work his intellectual activity developing with new energy. The demand for it is enormous. It is not merely that even the simplest branch of every course of study is now rapidly unfolding, liable to change its aspect and call for methods somewhat new, but his study of his pupils is to be earnest, careful, unceasing. They are so evanescent, here for an hour and then gone, and what he does he must do quickly. Yet if his teaching does not *touch* them it is wasted. He has to study each separately to find what expression in the face of truth will best affect each. These are living volumes, and to master these is the teacher's task when schoolroom work is done, even to remember them on his bed and canvass them in

his night watches. This personal task, so needful to successful teaching, puts a limit on the working size of classes. Reading from manuscript is lecturing, not in any sense schoolmaster's teaching. It may have many good qualities, but of personality, kaleidoscopic variety, and magnetism it has scant supply. To teach thirty for the usual hours is enough for a sound mind in a sound body; to do the intellectual labor required for success leaves small margin for idleness in the fleeting day.

Another lively call upon the teacher is that for reverence toward his pupils. Weems tells us that Washington learned his A B C's of one Dade, and the rural schoolmaster lived to boast that he between his knees laid the foundation of the great man's greatness! If the first rule of oratory is, "Reverence your audience!" surely that of teaching may well be, "Reverence your class!" Awkard, heedless, willful, many may be, but they are human and there is a duty to even the stupid and the bad. Who can wholly say what possibilities are in them? They are to be the bankers and men of affairs, the professionals, the voters and sovereigns of their generations, and the world is in their day to be what they make it. Life is full of surprises, and many a teacher has been astonished at the unfolding of character and power where he little thought. And this has sometimes been frankly attributed to a self-respect engendered by the teacher's respectful bearing. *"Humani nil a me alienum puto."* The teacher works in choice material, and the boy is not always the father of the man as expected, sometimes of the man unlooked-for. It is a thing of beauty when a noble boy, his strength growing with his days, becomes, like a goodly tree, conspicuous, benign and wholesome in his generation, and his teacher gratefully finds his early reverence not misplaced, his early hopes come true. Even when he sees what he would rather not, and fears lest

> The young disease, which shall subdue at length,
> Grow with his growth and strengthen with his strength,

the teacher remembers the early possibility and does not

regret to have seen the statue in the block, however it may have proved in the carving.

Still another grave demand upon the teacher is this—to create the atmosphere of his schoolroom. It was in a rude district of rural Connecticut, where an athlete had utterly failed, that it came clear to this pedagogue that three quarters of his work was to be done with the heart. Years have strengthened the conviction. One often hears that "It is of little consequence what you learn, but it is of great consequence of whom you learn it," and "To sit on one end of a log with Mark Hopkins on the other was a liberal education." These "quotements" are trying to say that the teacher's personality is in his work the determining element. He must be the luminary of his room, beaming love and truth within its walls, "but the greatest of these is love." His pupils there are his family, and there for the time his efforts and his affections are to concentrate. A loving, self-sacrificing personality gives to instruction a degree of magnetic power that makes tough topics very manageable and dry ones entertaining. Love your pupils. "Assume a virtue if you have it not," and it will take root, thrive, and bear fruit. Theologians have said that the Great Teacher inspired in his disciples far more than came from his own lips or than he witnessed concerning himself. If this be so, it must have been due to his marvelous personality, the unspeakable halo in which he lived and moved. Could a teacher have in himself some, even faint, reflection of that personality—and it is worth a lifelong endeavor—he, if otherwise equipped, would indeed be ready for every good word and work that his calling demands.

As for financial returns, the calling is one of earnings, not of profits. Its wages would have contented Agur, being decidedly above those of the anthracite miner and below those of the president of a trust. In view of the cost of preparation the teacher is the most scantily paid of all the intellectual laborers except those in the Gospel ministry. One who has never known a surplus of manna—has in his quiet life by

extra (mostly nocturnal) industry made a slender salary meet a modest expenditure—might of this matter take a very earnest view. Virtue may be its own reward, yet it has some need of margin. As for cash payments, all schools are very much alike. A professor's wife in our richest university was asked how the faculty could live so handsomely on salaries so meager. "By marrying rich wives," she, smiling, answered. One feature of our schools is in this regard important. The branches of our work are already many and rapidly increasing in number. The curriculum is like the banyan of India, where the bough of to-day is a rooted tree next year. The single study of now is a department soon, and must have its professor and its fixtures, and these new chairs, like the daughters of the horseleech, cry, "Give! Give!" Therefore, while gifts are many and generous, the divisions of these dividends grow and the quotient dwindles. Competition is lively, and each department calls for ever newer, ampler equipment. Nor are heads of schools faring much better. The chief among equals finds his place demanding ever more copious expenditure. On the whole, those called to the teacher's calling are not likely soon to put on purple and fine linen. Pensions and *emeritus* promotions are in the edge of some horizons, that teachers be not wholly cast off in time of old age, but these must be local and special.

As to social standing, the teacher has small cause of discontent. "He lives contentedly between the little and the great," easily finding all the social function that he can utilize, for his pupils are his ushers. To one "boarding around" came this: "We are going to kill pigs next week and have doughnuts; we want you to come and board with us then." What music of simple welcome spoke from those young lips! What if at the gilt-edged reception he, if there, be little accounted? "My mind to me a kingdom is," and he can quietly fill it with pictures of humanity for use thereafter. Teachers are nobly at home in conversation. For this their daily service is a training. Close attention, alert response in utterance clear, concise, and pertinent, work for

them habitual mastery in ready giving and taking thought, and their words are living and luminous, and for suggestion the schoolroom is a *cosmos.* There pertain to the calling some rewards quite unfailing, of which the value is more intimate and abiding than that of gold or social favor. Stormy applause is not for the teacher. The breath of fame does not blow his way; the air of good conscience he may by himself inhale, and it is fragrant and salutary, but breezes spiced with eulogy wing their way along lines of more startling achievement. Yet some praise of men comes of itself in the divine order of action and reaction. Socrates wondered if the gaining of a man's friendship by making him wiser and better were not the greatest of rewards. Of this reward, even in human nature's perverse and distorted condition, himself and his pupil being alike human, of which he has daily evidence, he does not always fail. There is deep gladness in that a pupil of "the forties," *cis aut citra,* breaks his tour to brighten the home and heart of one who was his teacher in the far-gone. It is something that μετὰ τριτατόισι certain efforts have quiet personal assurance that they will not be let die until they have results in the morrow of this century. It is something to be welcomed and homed with cabinet secretaries, millionaires, as with loving hearts in modest station and humble rank. "Alas, the gratitude of men has oftenest left me mourning!"

Our calling has small space on the scroll of fame, its working being behind the screen and out of the glare. One reads of the prowess of Achilles, and thinks little of Cheiron, the centaur, who trained; of Alexander, quite apart from Aristotle as his tutor; of Julius Cæsar, oblivious of Gripho who instructed him. Ah, well! The work needs not the label of the worker's name. It is a Moslem's words that first glow with appreciation of the teacher and his task. Haroun-al-Raschid, caliph of Bagdad, then, over a thousand years ago, in full-orbed splendor, gathered with lavish expense the most able teachers of his time. In lofty rhetoric he styled them "luminaries that dispel darkness; lords of the human

mind; of whom when the world becomes destitute it sinks again into barbarism." His son, Al-Mamun, in tones as majestic called teachers from Constantinople to his own metropolis.

Some goodly names adorn our later annals, as of Thomas Arnold, of Harlan Page, and of others whose merit has but this defect—that they are still living. Our American Nestor, Ezekiel Cheever, for seventy-five years flogged the founders of our republic, and when, guilty or guiltless, they bore the stripes with Spartan fortitude, his "Thou art a brave lad!" poulticed every bruise. Above our calling's horizon beams no star of greater magnitude, more observed of all observers, than Richard Busby, of Westminster. The Abbey, more than any place on earth, is the Pantheon of the worthy. One there walks over marble covering royal dust, and reads from the walls the names of statesmen and heroes, of authors and philanthropists, who have deserved well of England and mankind. One thinks how in various service these men have helped their native land by mastering evil and advancing goodness, knowledge, and freedom. A goodly, even holy, place for musing! Among the throngs that, entering one by one for now nine hundred years, crowd the Abbey to its utmost, one single monument bears the name of a schoolmaster, simply that and nothing more. Here, amid the good, the noble, and the great, lies the dust of Busby grouped with statesmen and sages, with poets and warriors. He is the teacher pure and simple, and he may well rest there, for hardly a stone's throw away is the place where, "skilled to rule," he for fifty-five years taught his famous school, and there his fame rests more solidly than the effigy rests at his tomb. Elizabeth had endowed this school with support for a staff of teachers and forty pupils to be chosen by the king. Of these Charles Wesley at eight was one, his brother Samuel being usher, and at the beautiful entrance one remembers that Charles, while here, came near to that Irish adoption which fell to his kinsman, grandfather of the Duke of Wellington. Busby "illustrissimus" was born in 1606, at

Luton, to a heritage of poverty and toil, but he was early bright and aspiring. Chosen as one of these king's scholars, he went from Westminster to Oxford. Here he came to the front as scholar, orator, and dramatic performer, and it was doubtful to which line of activity his life should be given. Providence opened the way to a calling which worthily developed and employed all his powers. In 1648 he became headmaster of the Westminster school. He was loyal to the Stuarts, who had given him the place, but when Cromwell's stormy times came on, so eminent already was his ability as teacher that he kept the place and soon was known as the foremost teacher of his century, if not of all modern times. His only departure (if departure it was) from simple school work was the preparing of a few text-books, of which some remained in use to near our own day. His pupils were always with him, a cloister of the Abbey being their dormitory, and thus he shared their studies and sports, their meals and excursions—all their doings. His school discipline was heroic.

> Westminster's bold race
> Shriek and confess the genius of the place.
> The pale boy senator yet tingling stands
> And holds his garments close with quivering hands.

England's noblest families sent him their sons and owned him master of the rising English mind. His pupils filled the high places in Church and State, and at one time sixteen bishops were in office of whom every one had passed under his rod, "that dreadful wand by which all flesh was humbled." He flogged Dryden, Cowley, and Prior among the poets, Atterbury and South among divines, Wren, the builder of St. Paul's, and Locke, the metaphysician, with generals and statesmen beyond naming. He held that "an unflogged boy is as unsifted meal." Yet his scholars were ardent in their attachment to him and ever eloquent in his praise. Of this the secret was that they felt how all his gifts, resources, and equipments were theirs. He lived for them alone, and for them he toiled with all his heart. When Charles II visited the school Dr. Busby stood before the king, keeping, like

William Penn, his hat on his head, lest to remove it in the presence of his scholars might lower their opinion of his own dignity. The "merry monarch" politely confessed that the teacher *there* outranked the king! He would never allow a portrait of himself to be made, and the device of snap shots was not yet in being. He wished without the painter's aid to impress himself on his pupils and abide in their memories and their lineaments of character. From a cast taken after death were made his effigy and his Oxford portrait.

Forma mentis eterna. Fifty-five years in one chair, at one desk, in one room! What conquests over minds, habits, characters! Well and worthily might he be laid in the tombs of the mighty among the men whom England delights to honor. At ninety he ceased from his labors, having in his generations trained to eminence more men than any teacher known in the records of our calling; and his example, like the light of a star extinct, "still traveling downward from the sky," lies on the teacher's path. His was the noblest fame. Academic compliments, "terminal initials" trailing at one's name, may be well meant, but trivial near such *results.* These trail clouds of glory. The young Italian artist, standing before a great painter's masterpiece, proudly said, *"Et ego pictor."* So at Busby's tomb a humbler member of the same calling feels a growing sense of his calling's worth, and is moved to say, "I, too, am a schoolmaster!" "I have taken from that mine," said the gray-haired miner, "a million of gold and it has cost me a million. Yet were I to live life over, I would mine for gold."

So with many a teacher.

A. B. Hyde

Art. IX.—ARE WE ANGLO-SAXONS?

An English gentleman, being lately asked what he thought of the future of the Anglo-Saxons, answered, "I do not know. I have never seen an Anglo-Saxon." Mr. Gladstone also very correctly remarks that the name Anglo-Saxon is "somewhat conventional." Nevertheless, even a conventional term may commonly be presumed to have some application to reality. Nothing, for instance, could have been more dismally unsubstantial, toward the end, than "the holy Roman empire," which Voltaire wittily describes as having been so called because it was neither Roman nor holy nor an empire. Yet a film of reality attached to it until the style itself was extinguished in 1806. Accordingly, when the present writer, imitating E. A. Freeman, sometimes tells his friends that he was seven years old before the last Roman emperor died he claims to be expressing both a fiction and a fact. A formula sometimes partly creates, or perpetuates, a fact which without it might evanish. "Anglo-Saxon" is more substantial than "holy Roman empire," at least as this was in the long attenuation of its reality before it finally disappeared by the abdication of the last Austrian Cæsar. "Anglo-Saxon" describes an ethnological, historical, and political fact of very great moment. It sums up in four syllables the permanent conquest and occupation of Britain, except Wales and the Highlands, by a Germanic race, consisting of two principal tribes (besides Jutes and Frisians), the Saxons in the south, the Anglo or English in the east, middle, and north, forming conjointly "the English kin." These transformed the most of Britain into England (originally reaching to the Forth), bringing with them their wives and children, and even their cattle, establishing in the new possession their language, usages, and institutions, and extinguishing, expelling, or absorbing the aborigines. Whether the natives absorbed be more or fewer, they have completely lost their consciousness of race, their language, their historical memories, their insti-

tutions, and have come to regard themselves only as Anglo-Saxons.

Nevertheless, the old way of disregarding the question how many Cymry and Gael have been absorbed into the Anglo-Scottish people is becoming obsolete. The infusion used to be held so slight as to be unworthy of tracing out in its influence on the English character. Dr. Arnold, as his son Matthew tells us, and as his own lectures show, used to treat the intermixture of blood as practically nothing, no more necessary, for historical purposes, to be followed up than the aboriginal flora or fauna of Great Britain. England has always been predominantly Germanic. All her action, of necessity, has been cast into the mold of Teutonic speech, and Teutonic institutions specifically developed. Moreover, the Anglo-Scottish character, eminently as transferred to New England, shows the instinctive reserve, "the shy cynicism," of the North German race. While this implies a predominant Germanic admixture it does not make sure that the Teutons by blood are even a half of the English people. Dr. Beddoe, applying the various ethnological tests, such as shape of skull, form of the orbit of vision, shape and stature, cast of features, complexion, color of hair, especially in childhood, and temperament, decides that east of the middle meridian of England about one half of the people are of Teutonic descent (German or Scandinavian), and that toward the west Germanic blood steadily declines, until in Cornwall and somewhat to the west of the Severn it almost disappears. Westmoreland seems to be an exception, having a large Norwegian population. Pembrokeshire, too, is a "little England." There we may vaguely account the Teutons by descent as something more than a fourth of the English people.

On the other hand, Canon Taylor declares that the Lowland Scotch are more purely Teutonic in blood than the English. This seems probable enough, considering the openness of the rich Lowland plain to the great wave of Anglian immigration rolling northward, and the innumerable Caledonian firths which gave access to the later Scandinavian in-

vaders. Besides, they say it can be demonstrated by a strictly scientific test. At the fairs in the Western Lowlands, we are told, after the usquebaugh has begun to do its work, the underlying sympathy of race between the Highlanders and the Irish begins to display itself in maudlin tears, kisses, and embraces, while the hard-headed Lowlanders, whom scarcely any amount of strong waters appears to unsettle, stand by and make their profit out of both. Rudyard Kipling's mother was a Macdonald. Could anything but this mixture of blood have enabled him to write a thing so absolutely English and so perfectly Gaelic as *The Brushwood Boy?* It has the charm of everything that is best in both races.

Perhaps, then, counting in the Lowlanders, the Westmorelanders and the men of Pembroke, we may reckon the Teutonic blood of Great Britain as approaching two fifths. As this is the blood of the conquering race, acting upon the scattered remnants of the conquered through its own speech and memories and institutions, it ought to have Teutonized the rest, where mountains have not enabled them to persist. And so it has. Still, as Matthew Arnold shows, England is by no means a Teutonic nation in the sense of North Germany or Sweden. It is, rather, a thoroughly *Teutonized* nation. Neither English literature nor science shows the ponderous, not to say often dull, perseverance and effort after architectonic completeness which marks the unmitigated German. Perhaps an average Englishman, or New Englander, or Virginian, or Marylander, of original stock might find himself more at home (apart from political spite) among pure Teutons than among unmixed Cambrians or Gael. Yet, of course, he finds himself most of all at home in that literature which, Teutonically serious and sober, is yet shot through and through with the bright, elusive gleams of Celtic fancy and feeling.

However, when we have decided that the Anglo-Saxons are a Germanic people deeply interfused with Celts, or a Celtic people deeply interfused with Saxons, we find that this conclusion is only the premise of a deeper conclusion. The eminent Welsh scholar, Professor Rhys, after many years'

study of British ethnology, announces his opinion that the substance of the British population is Ivernian. In other words, the British are not only a non-Teutonic people Teutonized, but a non-Aryan people Aryanized, and having an intermixture of true Aryans, Celts and Teutons approaching to equality of number with the aboriginal stock. Our computations here have to be vague, perhaps even self-contradictory. Then, before the coming of the English, we may assume that the Celts were the conquering aristocracy of Britain, and sufficiently numerous to Celticize the non-Aryan aborigines, instead of being absorbed in them, even as the Teutonic English were afterward sufficiently numerous and powerful to transform most of the Celticized Britons, instead of being transformed by them.

Beddoe, who points out the dark, saturnine, Ivernian type in the Silurians of South Wales, holds the population along the Severn, which was also Ivernian, to have been hardly Cambrianized when the English invasion began. He thinks that the still smoldering resentment of this aboriginal race against the Cymry probably facilitated the English conquest of both. If we take this view of Rhys, which Beddoe seems in part to confirm and Taylor not to contradict, we see that we may largely impute those elements of the English character (always including in this the Lowland Scotch) which we are accustomed to regard as Teutonic to the Ivernian constituent. Indeed, gravity and seriousness, which usually seem to imply tenacity of purpose, are said to be more distinctively traits of the Ivernians than of the true Teutons, although unquestionably physical vigor belongs to the two Aryan races in a higher measure. Canon Taylor, in fact, is strongly inclined to regard the Ivernians as a pre-Aryan adumbration of the Teutons; as it were, a microsthenic forecast of the more powerful race. Considering those preeminently decisive tests of descent, the shape of the skull and of the ocular orbit, he shows that the long-headed Teutons and Ivernians agree with each other and stand opposed to the broad-headed Celto-Slavic race, the Teutons, however, having, in the strenuous

life of the northern climates, developed into large and hardy blondes, in contrast with their dark, short, and weaker Ivernian ancestors, of whom a part seem to have been too inert for a change of type. Beddoe remarks, in singular agreement with this theory, that the children of marriages between Saxons and Ivernians are of better settled and more thriving temperament than the children of marriages between Saxons and Celts. Of course, we know that there are numbers of happily developed offspring of these latter marriages, but it should seem that the physical and psychical elements of this double parentage are rather more apt to pull apart than in the case of the duller but more thoroughly homogeneous Iverno-Teutonic stock, the Ivernians being little else in character than somewhat feebly pronounced Teutons. We can therefore hardly call such marriages a mixture, but rather an enhancement of the latent Teutonism of the less developed primitive Ivernian type. On the other hand, Celto-Saxon marriages are pronouncedly, for good or evil, a mixture of widely different psychical characteristics. The physical dissimilarity is very much less. Both races are large, strong, blue-eyed blondes, but differing in shape of the skull and in temperament.

"Intermixtures of race" has two meanings. It may mean simply a close local interhabitation of different stocks, of which one has become the accepted model to which the others subordinate all that is peculiar in themselves. This is a sort of mechanical mixture, although (which is much to be desired in Austria) it may become so intimate and permanent as almost to have the effect of a vital union. In such a case the black and white of different races fuse into an indistinguishable gray, exhibiting the character of the leading race. Then, on the other hand, "intermixture" may mean, not a mechanical, but a chemical, or vital, union of two or three races, resulting in a third or fourth race, as distinct from its component stocks as water is distinct from hydrogen and oxygen. Taylor remarks that such a union of heterogeneous and in a manner opposing races appears to occur with peculiar

frequency in England, where, more than anywhere else, instead of the broad head of the Celto-Slavic, or the long head of the Iverno-Teutonic stock, we find the round English head, evidently a resultant between the other two. All such individuals are true "Anglo-Saxons," distinguishable, physically and mentally, from both their Celtic and Germanic ancestors, exhibiting with peculiar effectiveness the traits of both sides, but so thoroughly united as to make it hard to refer these distinctly to either.

These genuine Anglo-Saxons are also found abundantly in Ireland, whose elements of race Huxley decided to be substantially the same as those of Great Britain, only that, as is remarked in an excellent paper in the *Sacred Heart Review*, in Ireland the predominance inclines to the Celt, in England to the Teuton. The substance is the same, but the polarity is opposite. However, as we ascend the scale of sentient life, physical inevitableness goes for less and inherited habit for more. Mr. Darwin cites curious instances of species in which circumstances have brought in habits of life wholly alien to their physical structure. A similar transformation is going on in Australasia under our own eyes. Now that there are such countless flocks of sheep there the frugivorous parrots are becoming carnivora, and even aggressively such, having found out a way of attacking vital parts of their prey.

Mr. William J. Long, in his charming *School of the Woods*, shows how large a part parental training has in forming those habits which have commonly been referred to simple instinct. He remarks that those broods which have lost their parents early, before the habits of the race have been developed by discipline, are precisely the first to fall victims to their enemies. Instinct is not enough to keep them from fatal bewilderment. On the other hand, where the tradition of education remains unbroken the distinctive habits of various species become more and more firmly differentiated. Thus moose, whose build speaks of original development on the great northern plains, are now carefully taught by their dams to accommodate themselves to the necessities of a woodland

life; and ospreys have become fishers much more from an uninterrupted training of generations than from their structure or instincts. Then, if the tradition of parental instruction goes for so much in the higher animals, *a fortiori* among the races of men. Not that it is not true, as Emerson says, that "race works irresistibly to keep its own." For instance, we have known a family whose name showed its derivation from a Danish settlement of north England, but which had long been an inland race, to plunge at once into seamanship on coming over to New England. The Viking instinct had been there through centuries of disuse, ready to spring into activity on the first invitation. Nay, members of the family, wholly unaware of their special descent, have surprised their neighbors by the sudden explosion of a longing after Scandinavia, and by a singular fondness for Tegnér.

It is curious into what minuteness of detail hereditary aptness may follow a man. Lord S., a young English nobleman brought up and educated in France, and taught the neat cramped French hand, is said always to have written the bold, round English hand. We ourselves have known the sons of a German father, but taught in America, to break out every now and then into curious fits of the small angular German writing, relapsing then into our common style, although the conflict between instinct and training gave their hand an unpleasant rawness. Instinct may have a penetrating reach. An English writer says that once a French gentleman, talking with him, boasted that he could pronounce perfectly any combination of sounds in our language. "Say 'Thistlethwaite,'" suggested the Englishman. "Ah, barbare!" was the reply. Soon after he asked the same of a young Frenchman who at once rendered the name perfectly. The Englishman asked him if he had not British blood, and learned that one of his grandmothers was an Irishwoman, probably of English descent. We know that in man, as well as in horses or dogs, inherited instinct goes a great way. That noted paper which declares that an Indian brought up among Yankees will become a perfect Yankee, and a

Yankee brought up among Indians a perfect Indian, nay, that a boy brought up among wolves will become a wolf, (what says Mowgli to this?) ought, of course, to give us the correlative, and insist that a wolf brought up among boys will become a boy. Of course this is mere lunacy. From man to man, from woman to woman, from family to family, from stock to stock, there are specific tendencies, capabilities, limitations, which education may obscure but cannot eradicate. As Canon Taylor points out, the Anglo-Saxon proper is a distinctly definable human formation, combining the Celt and Teuton into a new unity. It is this which makes him the nucleus of that wider race which we call by his name. He assimilates and leads the constituent races of Britain because he is alien from none. There is enough of the Celt in him to make the Celt—where local separation or religious hostility does not interfere—at home in following his lead, enough of the Teuton to make the Teuton or semi-Teutonic Ivernian at home. Yet there are limits to this power of assimilation. The notion that we can convert all mankind into Anglo-Saxons is only second in absurdity to that of bringing up a wolf into a man. When Disraeli brings into one of his novels a young Venetian who had inherited from Swedish ancestors large patrimonial domains on which he was required to live, confiding to a friend his repugnance to the cold-blooded Northerners, we know that by the Venetian he means himself and by the Swedes the English. He was born and brought up in England; he was early, with no opposition of his father, baptized into Christianity; his career in his native country became what we know; he lived to old age, and died at the summit of all his greatness. Yet we know from himself what fierce dislike he had to his countrymen, who yet were not his countrymen.

Disraeli, although marrying from policy, was one of the best of husbands, and was deeply charged with the virtue of gratitude toward his friends. Even so Joseph was the best of sons and brothers, and Daniel, though we do not hear of his kindred, was immovably faithful to his people. Yet it is

curious how these three grand viziers of three monarchs of utterly different race, country, culture, and religion agree in their common devotion to the throne and their comparative indifference to the people, of whom, however, Disraeli takes the most account. Indeed the excellent Joseph reduces the people into serfdom to the crown. There, indeed, "race worked immutably to keep its own" at an interval of a thousand years or so, and then of some twenty-four hundred. True, the prophets, from Samuel down, make little of princes and much of the people. The law, too, while yielding to the demand for a king, warns against monarchical pride, and admonishes the prince to view himself as simply the elder brother of his people. The Saviour and his apostles likewise are very indifferent to forms of government. However, this only shows that a race may be made the vehicle of higher principles than its natural bent. What a man, or a tribe, is inclined to do and what God accomplishes through them by means of providential selection are two very different things.

We conclude, therefore, that there really are within the compass of the Caucasian race (a term which Keane has reinstated in credit) really distinct physical and psychical formations, more or less modifiable, but strongly inclining to permanence even after migration, and that of these entities of race the Anglo-Saxon is one, but that this is only the nucleus of a wider ethnical tradition, of proselytism rather than of descent. Indeed, we see this same distinction among the Jews. There is unquestionably a strongly marked type, allied to the Arab and Assyrian, and which we call the Jewish. This is distinct from all European and from most Asiatic types, and is stubbornly persistent, little touched by time or place. Nevertheless, we know that this Jewish type is simply the nucleus of the Jewish people. Indeed Renan remarks that there is a Jewish religion but no Jewish race, and Rabbi David Philippson says the same. Their meaning is, not that there is not the specifically Jewish type (for such an assertion would make us all laugh), but that the bulk of the Jews are not of this type.

Professor Sayce shows us that this predominance of non-Semitic elements in the Jewish people goes far back. Not to say that Abraham's son Ishmael was half-Egyptian, and that "a mixed multitude" came up at the Exodus, Dr. Sayce remarks that on the Egyptian monuments almost all the Jewish faces have the Amorite, not the Semitic, type. Now, the Amorites are closely allied to the Celts. Keane remarks that it is now believed that the common stock was developed in North Africa, one fraction swarming over into Europe, the other striking eastward into Egypt and then into Syria, there becoming the Amorites. These, being conquered by the Hebrews, accepted their religion and were fused into their nationality, but not into their ethnical type. The Philistines, also, who seem to have finally disappeared into the Jews, are said to have resembled the Greeks. My citation from Keane must plead brevity for a certain want of exactness. Ezekiel, we remember, taunts Jerusalem with her mixed origin—"Thy father was an Amorite, and thy mother a Hittite."

As the Jews spread abroad, and brought in more and more proselytes, their type became more and more mixed. About A. D. 50 most of the women of Damascus had become Jewesses. This brought in a type not dissonant from the Jewish, but not identical with it. Still later, before Christianity was introduced among the Slavonians, the Jews must have made great conquests there, for we are informed by Professor G. F. Moore that the Russian and Polish Jews do not differ in feature from their Christian countrymen. Of course, this can hardly mean that the Semitic type is not often found among them, but that it is far from being predominant. So also at one time, Professor Moore tells me, large numbers of the imperfectly Christianized Gauls went off into Judaism, and probably adhered. Some three hundred years ago there was a Judaizing movement among the Swedes which was checked. Thus it is true, and yet not quite true, that there is a Jewish religion but no Jewish race. There is in fact a Jewish race, and a very marked one, but it forms only a small part of the Jewish people. Nevertheless it leads and consti-

tutes the Jewish people, having imposed on it its own inmost habits of religious thought and action, which are at the same time so essentially national that only an independent resettlement in Palestine will content them, as we see in Zionism. This primitive nucleus has so definitely determined the crystallization of the whole mass that it now makes little difference whether we call this mass people, nation, religion, or race. This seems to illustrate perfectly the relation of the Anglo-Saxons proper to that vast race swarming into all the world which has committed itself unreservedly to Anglo-Saxon traditions of speech, literature, political action, and forms and temper of general action. Now, it is as absurd to deny the potent reality of this vast race, and its essential coherence, *Zusammengehörigkeit,* on the mere ground that the Anglo-Saxons proper are a minority in it, as it would be to deny that there is a real Jewish people because the Hebrews proper are only its nucleus of crystallization.

What is true of Anglo-Saxons and Jews is equally illustrated in the Greeks. We used to imagine that the statuesque beauty of the Hellenic type belonged to almost every Greek as much as a remarkable handsomeness of form and feature belongs, apparently, to almost every Syrian. This notion seems to have lingered in Bayard Taylor's mind when he denies that the modern Greeks are descendants of the ancient, on the ground that the Hellenic type is not found in more than one fifth of the people. Probably it was not found among more than one fifth of the ancient Greeks. We know that these regarded themselves as largely Pelasgian, and there seems little evidence that the Pelasgians were akin to the Hellenes. As John Fiske says, the Greeks, like most other European peoples, were an aboriginal short and dark race conquered and transformed by a tall and blonde Aryan race, which imposed upon them its language and institutions and religion, itself, however, in all three particulars, suffering no small modification in turn.

It is not even certain that the handsome conquering race was that in which the Greek genius was chiefly situate. The

Athenians regarded themselves as mostly Pelasgian, and it would be hard to tell how much of the Athenian genius was aboriginal and how much attracted from abroad, and of the aboriginal how much was Pelasgian and how much Ionic. Indeed, the Ionic race, in which are found the chief products of Greek genius, was not only less specifically Hellenic than the Dorian, but, at least across the Ægean, probably intermingled largely with non-Aryans. They tell us, in fact, that the Hittite inscriptions begin to disclose considerable resemblance to Greek. If so, then this incomparable tongue, with the race that spoke it, is Aryan and non-Aryan interblended. We are told that the modern Greeks are mostly Slavs. But Reclus seems warranted in insisting that the true Greek race has remained so far in the ascendant as to have thoroughly transformed the incomers. Extermination of a settled population is easier talked about than carried out. Certain it is that there has been no interruption or remission of Hellenic consciousness, or tradition, or speech. The last, indeed, shows greater continuity with the ancient tongue than Italian with Latin. The felicity of climate and geographical environment has much to do with maintaining a certain likeness between all the successive inhabitants of the Hellenic peninsula. This is what anthropologists call *convergence* of type. It is this which has brought about a certain affinity of form between the Indians and the Europeans of our continent that cannot be explained by the very slight intermixture, which Dr. Wilson at last allowed to have been much smaller than he had for a while maintained. In Greece, certainly, *convergence* will never suffice to explain the steadfast continuousness of Hellenic feeling and speech. As Reclus says, we must believe that there is a dominant proportion of the true ancient Greek race.

Here, as with the Jews and the Anglo-Saxons, there are two elements, a distinct formation of race and a proselyting energy of this, bringing in continually accessions from abroad. That the Greeks should be rapidly Hellenizing the yet un-Hellenized Macedonians proper is natural enough, as the

Macedonians are by no means remote in race. But it seems that the Greeks are making rapid headway in Asia Minor, and have even thoroughly Hellenized a people on the south coast of a decidedly Jewish aspect. In the Greeks, the Jews, and the Anglo-Saxons, as a race develops intellectually, oneness of physical type, within pretty wide bounds, though by no means illimitably, becomes relatively less important and continuousness of tradition more important, and more effective in ethnical proselytism. Thus we have a right to say that Anglo-Saxonism is not merely a conventional, but an intrinsic, reality, consisting of three concentric spheres. The innermost is both physically and historically Anglo-Saxon, being a vital combination of Teuton and Celt, the outward mark of which is especially the round head. Outside of this are the Celts and Teutons and Ivernians remaining "in excess," but thoroughly consonant in feeling and tradition with the central stock. Outside of this again are racial fragments sufficiently consonant with the original Anglo-Saxon proper to melt easily into them.

The outer surface of this third conglomerate gives us the limits of the true Anglo-Saxon race. Everything beyond this is heterogeneous, either indifferent or hostile or subject.

We conclude, therefore, that there is a real Anglo-Saxon race, and that the British, Americans, Canadians, Australians, and New Zealanders for the most part belong to it, and are likely to do so until some great catastrophe breaks up the mighty race into *disjecta membra,* each then beginning an individual development. There seems, therefore, no reason why we should not call ourselves Anglo-Saxons without any embarrassment.

Charles C. Starbuck

EDITORIAL DEPARTMENTS.

NOTES AND DISCUSSIONS.

THE CALL FOR AGGRESSIVE EVANGELISM.

"A WARM breath of evangelism is sweeping over the Presbyterian Church in this country." So reports a Methodist whose duties keep him traveling incessantly and extensively over the land, especially through the middle West. This notable awakening and unwonted activity are not confined to any section, but pervade that denomination generally, the quickening impulse having been sent abroad by the General Assembly from New York and Los Angeles, through all the periodicals of that Communion; the movement being stimulated and led by such ministers as Dr. J. Wilbur Chapman, of New York, and such laymen as Mr. J. H. Converse, of Philadelphia, who has contributed a very large sum of money for its promotion. The effect of it in a single city is indicated by a recent editorial in a secular journal:

> The opening yesterday of a series of weekly noonday religious services in one of the theaters, with practical addresses by prominent men, is but another manifestation of an aggressive religious spirit that has been abroad in Philadelphia in recent years. Another similar effort to reach the nonchurchgoing public is the summer tent work, for which this city is nationally famous in Church circles. These endeavors to carry the Church and her message to the men and women who will not seek out the Church manifest the true genius of Christianity. The older attitude of the religious was rather that men should be given a chance to hear the Gospel, and if they neglected it let them be doomed. One of the comfortable emotions of the man who was in was that he was not as those who were without. This narrow and pharisaical spirit has been superseded by the more Christly one of seeking with unresting persistence, and by all the means that consecrated versatility can suggest, the great masses of people who do not by inclination go to church. To-day, in this city, there are to be found a score of different ways of speaking the Church's message to the world. Street meetings, tent meetings, theater meetings, rescue missions, house-to-house visitations, and a varied use of the printed page are some forms of this new spirit of aggressiveness. The commission which rests upon all disciples of Jesus is "Go," and to-day it is being heeded, both abroad and at home, as perhaps never before since first his lips uttered it.

While the aggressive religious activities referred to in this newspaper comment are by no means due to one denomination,

the Presbyterians of whom we are just now speaking are notably active in them. A representative writer in the *Princeton Theological Review* says that his Communion is aware of a movement within itself "which promises to be protracted and widespread, and which cannot fail to be unmeasurably useful." If that stalwart and powerful Denomination, unhampered now by awkward and unmanageable doctrines, should turn loose its whole enormous force in outreaching evangelistic work, vast would be the result. Increased aggressiveness is noticeable also in other Churches. The evangelistic energy of the body called The Disciples is giving it a large and rapid increase of membership. The Roman Catholics are holding "missions" in all directions and redoubling their efforts to make proselytes both from Protestantism and from the world. In some places the Protestant Episcopal body, casting stiff conventionalities aside, is reaching out after the unchurched with inventiveness and a variety of methods some of which seem to have been adopted from Methodism. Even the Lutherans are being roused out of their conservatism to unaccustomed spiritual activity. Thus it appears that the work in which Methodism has hitherto excelled is now being pushed with commendable zeal by these other evangelical bodies. In this rising tide of Christian endeavor we rejoice with joy unspeakable, but we hear the Good Angel of Methodism crying to us the appealing admonition, "Let no man take thy crown. Let none excel thee in the glorious art in which it has hitherto pleased God to make thee preeminent!" All our history will cry shame upon us if we relinquish our place at the head of the column. One of the ideas which made John Wesley the religious chieftain of the eighteenth century was that when people did not come to the church, the church must go to the people. For practicing on that idea Wesley was denounced by Bishop Butler, author of the famous *Analogy;* but without it there could have been no Methodism, England could not have been saved, and unless we maintain it in action the doom of an apostate Church will come upon us. The example of our British Wesleyan brethren, as set forth in our September issue in the article on "The English Wesleyanism of To-day," also summons us to like activity. It is well to emphasize the Christian nurture of childhood. Would that it were made so efficient and perfect that the wolf might not draw blood

or tear the fleece of one lamb folded in a Christian home or Sabbath school! The strenuous effort of these homes and schools must be to bring all their children to the Christian decision, consecration, and life, passing them on and up into the Church. But as for itself, no Church can safely rely on maintaining itself solely by growth from within; it must also add to its strength by conquest from the world without. And unless it does this, a terrible accusation comes with scornful indignation or piteous wailing against its doors from the neglected multitudes outside, who cry under the very shadow of the Church, "No man cares for my soul!"

Henry Ward Beecher in his best days, speaking to his people about the aims of his ministry, said:

> From the very beginning, night and day, without varying, through all the early months of my ministry here, I had but one feeling—to preach Christ for the awakening of men for their conversion. My desire was that this should be a revival church—a church in which the Gospel should be preached primarily and mainly for the recreation of man's moral nature, for the bringing of Christ as a living power upon the living souls of men. My profound conviction of the fruitlessness of man without God was such that it seemed to me gardening in the great Sahara to attempt to make moral reformation in a church which was not profoundly impressed with the great spiritual truths of Christ Jesus. The keynote of my ministry among you has been the evangelization of the soul or the awakening of men from their sinfulness, and their conversion to the Lord Jesus Christ; and if you had taken that out of my thoughts and feelings, you would have taken away the very central principle of my ministry. By far the largest number of my sermons and the most of my preaching has been aimed at the conviction and the conversion of men.

In such preaching Methodism has long excelled. May the day never come when any man outside of our Communion will have warrant for bringing against us, for our failure to maintain aggressive evangelism at our historic level, any such complaint as this which Mr. Beecher once brought against a Methodist church for another but kindred abandonment:

> By the way, yesterday morning I was at the Methodist church here. A very pleasant room it is, and I am told that a very worthy society occupy it. But I have a most weighty charge to bring against the good people of musical apostasy. I had expected a treat of good hearty singing. There were Charles Wesley's hymns, and there were the good old Methodist tunes that ancient piety loved, and modern conceit laughs at! Imagine my chagrin when, after reading the hymn, up rose a choir from a shelf at the other end of the church, and began to sing a monotonous tune of the modern music-book style. The patient congregation stood up meekly to be sung to, as men stand under rain when there is no shelter. Scarcely a lip moved. No one seemed to hear the hymn, or cared for the

music. How I longed for the good old Methodist thunder! One good burst of old-fashioned music would have blown this modern singing out of the windows, like wadding from a gun! Men may call this an improvement and genteel. Gentility has nearly killed our churches, and it will kill Methodist churches if they give way to its false and pernicious ambition. We know very well what good old-fashioned Methodist music was. It had faults enough, doubtless against taste. But it had an inward purpose and religious earnestness which enabled it to carry all its faults and triumph in spite of them. It was worship. Yesterday's music was tolerable singing but very poor worship. We are sorry that just as our churches are beginning to imitate the former example of Methodist churches, and to introduce melodies that the people love, our Methodist brethren should pick up our cast-off formalism in church music. . . . We have seen the time when one of Charles Wesley's hymns, taking the congregation by the hand, would have led them up to the gates of heaven. But yesterday it only led them up to the choir, about ten feet above the pews. This will never do. Methodists will make magnificent worshiping Christians if they are not ashamed of their own ways, but very poor ones if they are. Brethren, you are in the wrong way.

From all sides and from Above the call comes to us for resolute, strenuous, aggressive evangelism, the religious activity of what a secular paper describes admiringly as "The Outreaching Church" stretching out its arms to gather into the fold of safety the neglected multitudes who are without. Indispensable to such evangelism is the direct and powerful preaching of the great simplicities of the Gospel, the tremendous moral certainties, the reality and awfulness of sin, the wrath of God on the children of disobedience, salvation on the basis of a merit not our own, even that of Christ the Lord and Saviour, and on the condition of immediate and unconditional surrender to the will of God in righteousness. Many churches are dwindling through lethargy and listlessness. Their path to prosperity and power is by aggressive evangelistic action, without which all the pitiable remnant of their lives will be "bound in shallows and in miseries." Other churches show energy enough, but it is manifest in captiousness, factiousness, rivalries of would-be leaders and of cliques; the only way to bring such a church to harmony and sweet reasonableness or even common decency is to recall its attention to its main business by engaging it in earnest, aggressive spiritual activity.

In periods of inactivity, indolence, and self-indulgence, when the church has lost its hunger for souls and its urgent sense of responsibility for the immediate salvation of men, it is likely to be rent by doctrinal and critical contentions, neglecting its

supreme calling and diverting its attention to disputed and non-fundamental questions. Aggressive evangelism provides in its results the best apologetics. The only unanswerable defense of the Gospel and the Bible is not by argument or critical disputation but by experimental proof of their power to transform human nature into the likeness of the Lord. In the midst of a Christendom disturbed by the clamor of debate involving many matters great and small upon which we see men honestly differing, it is time for some stentorian voice to be heard above the tumult moving the previous question. Much of our discussing has wandered far from the main point. Many amendments and substitutes have been offered which cannot be accepted. A call for the main question, a restatement of it, and a vote upon it, will show our agreement rather than our differences, will stop unprofitable dispute and get us back to decisive action and practical results. The main question is the immediate salvation of men. The voice of an aggressively evangelistic church can drown the voice of the critics and make their criticisms seem irrelevant and frivolous. A Methodist minister asked Dr. Marcus Dods, "What are you Scotchmen quarreling about now?" "We're not quarreling about anything now," was the answer; we're trying to save Scotland. Being Scotchmen we differ about many things; but we have agreed to differ, while we give ourselves to our main business, the saving of Scotland."

We need to revive the militant spirit which was so strong in Paul. In his *Invasion of the Crimea,* Kinglake describes in a brilliant and thrilling passage the bayonet charge of the 20th Regiment with its peculiar historic battle cry, known as the "Minden Yell:"

> These men of the 20th seemed all to have but one will. Despite the hostile masses on their flanks, they were glowing with that sense of power which is scarce other than power itself. To the men of their corps, and none other, had been committed the charge of a sacred and inspiring historic tradition; and if they were to perpetuate the enchantment they must not, they knew, endure that, in their time, its spell should be broken. As they advanced to the charge the air was rent by a sound which—unless they be men of that regiment—people speak of as strange and "unearthly." It was the old historic battle cry delivered once more by the men of the 20th. *Disregarding alike the force on their right and the force on their left, they sprang at the mass in their front and drove it down the hillside.*

Our situation, our duty, and our chance for victory are as

much like theirs as spiritual warfare can be like carnal. There are hostile forces on both our flanks. On our right are the Rationalists and Destructive Biblical critics and their allies trying to destroy the Bible and deprive us of a Divine Revelation. On our left are the materialistic scientists and philosophers and the agnostics trying to destroy the soul and its certainties. Facing us, right in our front, is the vast opposition of the sinful world—the far-flung battle line of hearts at enmity with God and goodness. There is our most urgent business, straight before us. Let us imitate the men of the 20th. Spring at the mass in our front; strike at the heart, the unrepentant, stubborn heart, pierce it with the Gospel, and, hand to hand, man to man, lift it as on the bayonet, break through the ranks from front to rear, and conquer them for King Jesus, the Captain of our Salvation. The Bible will survive. It does not depend on us to save it. It will save itself, and us too if we let it. It can no more be destroyed than can the universe. And what Ruskin calls "that ancient entity, the soul," will continue to exist. It can no more be abolished than God Himself. Our main and imperative business is with the sinful and impenitent in our front. There a victory awaits us which will dispose of all cavils.

AUTOMATIC EVANGELISM.

"PHILLIPS BROOKS! What struggling souls does he strengthen and support! What a depth under his surplice, what a broadness behind his prayer book! After a draught of his elixir a wayfarer marches on for a week or two with songs upon his lips, the rough earth with all its mountains and valleys leveled and smoothed before him." So wrote a heathen-born son of Japan in his journal after inhaling in Trinity Church one Sunday morning the breath of the great preacher, from whose pulpit tidal waves of spiritual emotion, heaved off the swelling slopes of his great throbbing heart, surged over the souls of men, drenching them with the flood of his own high, tender, passionate fervors, till saint and sinner were conscious of the mighty inundation. It was like a dip in the ocean. His hearers were like men and women sitting in the breakers. All the waves and billows went over them. But, moreover, all Boston outside his church was likewise sensitive to him and in some measure simi-

larly affected by him. His whole moral effluence and influence, like the words he spoke, were spirit and life indeed, for a living soul and a quickening spirit was Phillips Brooks. The city streets, like Trinity pews, were flooded with tides of saving influence which proceeded from him.

"Whenever we met him on the streets," writes a university professor, "a benediction seemed to come from his towering form." An editorial note in a Boston daily, one morning years ago, ran thus: "It was a gloomy day yesterday, with overhanging clouds and pattering rain and clinging mists; but Phillips Brooks walked down Newspaper Row bowing here and there to his friends, and the day was all sunshine." A certain workingman was not a churchgoer, being weary with the week's work, or doubtful of welcome, or ashamed of his clothes, or too proud to accept favors by going where he could not bear his share. Yet seven days in the week he was aware of Phillips Brooks, whom no church walls could confine, but who pervaded all the neighborhood like the sweet presence of a good diffused, making the world fairer, life nobler, and the workingman himself somehow a better man, more reverent and more righteous. So much was the minister of Trinity Church a revelation of the divine to this laborer that when he reverently tried to imagine, as he sometimes did, how God would seem if he should encounter Him, it always resulted in his conceiving of an infinitely enlarged man, a sort of colossal rector. Did not Sir Matthew Hale say, "God is the supreme Rector of the world"? To this workman's uninstructed religious fancy the Deity seemed a kind of divine Phillips Brooks, as Phillips Brooks was in his measure a sort of human Christ. And surely a man feeling after God, without theologies or the Church to help him, might easily do worse than worship the sum total of being which he would get through multiplying the soul of Phillips Brooks by infinity. Even Matthew Arnold's highly cultivated, elegant old Hellenes, so doted on by Matthew, did worse in their worship of Zeus and his disreputable gang of deputy divinities, cabinet ministers, and heads of governmental departments in the sumptuous Olympian hierarchy. In Phillips Brooks there was no Olympian absorption in self-will, self-love, and self-indulgence, but a self-forgetting concern and laborious responsibility for humanity's sake. Over and above the direct appeal by the procla-

mation of the Gospel with which he called multitudes to repentance and faith and a Christian life, to be in himself an embodied gospel, as he was, is to be everywhere an evangelizing engine, the whole machinery of such a life carrying on an automatic evangelism which plays off its persuasive and purifying force in church and out of church, alike on manual laborers and college professors, on busy newspaper men and wandering heathen. On all sorts and conditions of men, churched and unchurched, baptized and unbaptized, he cast such a spell that, when he rested from his mighty work, bereaved crowds of men, women, and children with sorrowful faces filled Copley Square and filed all day past the lifeless form of that big brotherly giant, who was a masterpiece of God's own hand, modeled after Jesus, that he might show us the fullness of the stature of spiritual manhood which was imperial in Christ. Of similar dynamic spirituality and all-radiant sanctifying influence was Henry Drummond, whose evangelism, marked and moving as it was, was by no means limited to speech or to assemblies. And this is why, when an artisan of Possil Park was dying, his wife knocked hurriedly at Drummond's door late one Saturday night and begged him to come at once to her house, saying, "My husband is deein', sir; he's no able to speak to you, and he's no able to hear you, and I dinna ken as he can see you; but I would like him to hae a breath o' you aboot him afore he dees." These were consecrated servants and messengers of God, whose work, each in his own way and adapted to his field, was meant to be aggressively evangelistic, the direct preaching of Christ's Gospel with devout intent to effect in men immediate rectification and amelioration of heart and will and life. Yet the force of their ministry was more in what they were than in what they said, more in that silent, unconscious, and pervasive influence for good which radiates from pure and noble Christian character than in any studied utterance or formal appeal. This is that never-sleeping, involuntary, automatic evangelism of which the man himself is as unaware as of the processes of digestion or the oxygenation of the blood.

"The most influential evangelizing agency in every community, and our main reliance for the conversion of the world, is Christianity exemplified in character and life." So said one of the leaders of modern religious thought to his friend on a street car.

No advocacy or exposition of goodness can be quite so convincing as the thing itself. George MacDonald by no means disparaged preaching when he said that to know one person who can be absolutely trusted will do more for a man's moral nature—yes, for his religious nature—than all the sermons that are preached. On a street corner one day a man of the world said to a minister, "The way that storm-beaten woman trusts in God and seems to be helped by Him through all her tempestuous life is more impressive to me than any sermon I ever heard." And yet another testifies thus: "No books that I ever read have so nourished in me a believing heart as have the goodness and the truth, the patience and fidelity that I have known in individual lives. These build up the believing heart in men as in the lovely fable Amphion's music built the Theban walls." President King, of Oberlin, truly says: "The one greatest road to character is not through intellectual formulizing nor through constant moralizing, but through association with the best—catching their spirit." This is largely the Bible's power. The righteousness which saturates it is suffusive and contagious. It keeps us in touch with great characters, with saints of ancient days, and above all with Christ, who breathes on us His divine influence, and pervades us with His own spirit, subduing us by a kind of moral hypnosis. An observant Jew, watching the pervasively victorious progress of Christianity and feeling after the secret of its power, writes: "In working through the figure of Christ, Christianity stands on a basis of sound psychology, for nothing affects character like character." A French psychologist, M. Tarde, has formulated what he calls the Law of Imitation, and shows the immense far-reaching force of a living example moving before men's eyes as a model.

Rightly to indoctrinate men with clear statements of Christian truth is forever necessary; but even more important is it to ask ourselves searchingly what argument our life to our neighbor's creed hath lent, and to remember that the fulfillment of our plain personal duties in domestic, social, and business relations is our most obligatory service. Right living is the truest teaching, and a good life is the primary philanthropy. More prevailing than the most aggressive evangelism is a purified character diffusing its effortless and unconscious influence through all its actions, words, and looks. It is no undervaluation of the

didactic and the dogmatic, in their indispensable place, to say that they are not the most powerful kind of teaching. Men who weary of precept will be stirred by high example; listening listlessly to exhortation, they will be caught by the authentic story of noble deeds. The world is converted largely by silent, unprofessional, uncertified preachers. It might not occur to us to call Charles Lamb, and Dr. Johnson, and Walter Scott great preachers of religion: but Lamb, pacifying and amusing his fretful and unreasonable old father night after night; rough, gruff Sam Johnson, crowding his own small home with a lot of disagreeable dependents whom he sheltered and supported; and Sir Walter, sitting by the humble bedside of a poor little hump-backed tailor and pouring the sunshine of his genius and his love into that dull, unamiable life—were they not all teachers and preachers because exemplars of some of the most difficult of real humane and Christian virtues? An English clergyman lecturing on "The Next-to-Nothings of Life" enforced impressively the immeasurable effects of unconscious influence for good, concluding thus:

> The highest service which we can render to God in ourselves and through the lives of our fellow-men is simply but strenuously to live, in the fear and love of God and without self-consciousness or needless anxieties as to effects, the life which, in its main outlines, circumstances have prescribed to us. For whatever heart beats high and strong and brave inevitably betters the hope and courage of the world. Whatever voice rings clear and cheerily assuredly puts life and gladness into mankind. And if a man but walk in wisdom's way and work righteousness he certainly moves toward a time and place in which many shall rise up to call him blessed, saying, "You did us manifold good," while he astonished asks, "When did I visit and inspirit you?" The surest way to make others good is to be genuinely good yourself.
>
> "Be noble! and the nobleness that lies
> In other men, sleeping but never dead,
> Will rise in majesty to meet thine own!"

Maud Ballington Booth's booklet on *Antiseptic Christians* is an amplified version of Christ's "Ye are the salt of the earth"—the preservative element preventive against decay and rottenness. Such are the Christians who, like Maltbie Babcock, by the help of Him who is able to preserve both soul and body blameless unto everlasting life, keep themselves surgically pure. Their presence is more sanctifying than holy water, their touch is as clean as listerine, and their breath sprays the air with an-

tiseptic vapor. What did the Supreme Authority mean when He said to certain persons, "Ye are the light of the world"? He meant the luminous refulgence of spiritualized humanity. A Philadelphia professor finds that even the human body is so radiant that by the light emanating from his hand a photograph of other objects can be taken. Spiritual radiance is equally demonstrable. In northern India, among the high foothills of the Himalayas on the Thibetan border, lives and labors a woman whose picture taken in a group of her Bhotiyas shows a face which might illumine a province. And she is only one of many such. For the mission field has been fruitful of lives which, amid loneliness and peril, hardship and horror, have been "all-radiant with the glory and the calm of having looked upon the face of God." At a pastoral installation a young actor listened intently to several ministers who spoke in succession. With one of them whom he had never seen before he was so impressed and captivated that he whispered to his mother (the widow of a Methodist minister), "Mother, watch that man; you'll see a halo form around his head in a minute or two." The world is to be saved by the presence and power of those who cause in their fellowmen the expectant apprehension of an imminent halo—true saints who are not thinking of halos nor troubled with self-consciousness, whose own excellence does not weigh upon their minds, and whose goodness is not of the sort which is looking for a mirror, saying anxiously within itself, "I wonder if my halo is on straight." To the artist who painted, after her death, the portrait of a woman who had been a good angel to all the poor in a Minnesota city, a well-known jurist said: "It is a fine picture, only you have not caught the most affecting touch in her expression. There was something in that woman's face which every time I caught sight of it, even when I passed it on the crowded street, made me wish to be a better man." A Shunammite woman, after carefully watching Elisha in his coming and going, reported to her husband her conclusion, "Behold, I perceive that this is a holy man of God that passeth by us continually." Ignatius wrote to the Trallians concerning a certain bishop, "His very bearing is a sacred lesson." "Just to see that man on the street is a sermon," said a physician in a Hudson River town concerning the Methodist pastor there.

Such impressions are produced by prophet and by pastor, not by posing for it but by being, through and through, a genuine man of God. Joseph Parker, unveiling a tablet in the city of Bath in memory of William Jay, and using the text, "Behold now there is in this city a man of God," said: "The men of God in any city are its strength. Their God is with them and their character is a continual emanation, an outgoing fragrance that finds its way on the winds that blow through the lowliest places of the city and carry odors from roses that grow in the gardens beyond the blue." Even the place where the good man lives or dies is made sensibly holy by his presence. William of St. Thierry coming away from a visit to Bernard of Clairvaux felt that he had been at the very altar of God. "I tarried," he says, "a few days with him, and whichever way I turned my eyes I marveled and thought I saw a new heaven and a new earth. As soon as you entered Clairvaux you could feel that God was in the place." "There is always a sense of God where you are," said a peasant to Erskine. Dr. Joseph H. Twichell coming away from Horace Bushnell's home, where the seer and prophet of eternal things was passing into eternity, sat down with his journal and wrote, "Felt as I left the house a mighty conviction of spiritual realities and a desire to live in them."

That "the palm tree looketh on its fellow and groweth fruitful" is a familiar analogue of the spiritual life of man. None of us can escape that spermatic dust which floats upon us from surrounding personalities for the pollenizing of character, so impalpable that the sunbeam which shows the finest motes cannot reveal it. No photographic plate is a sufficient emblem of human sensitiveness. Our susceptibility is manifest in particulars almost absurd. A certain man says: "In answering a friend's letter I find my hand strangely influenced by his handwriting, so that mine is perceptibly modified into resemblance with his. If his is careless mine is demoralized; if his is clear and careful mine is improved; if his is light or heavy, so is mine." And assimilations more inward and important than handwriting are produced by letters. "I am a victim of moral contagions," wrote Marie Bashkirtseff to Guy de Maupassant; "so it may happen to me, by this correspondence, to become like you." In this case one can hardly be certain which of them would take the more harm from such infection by mail. On

the side of the precipice and the abyss which evil is it is simply frightful to behold how easily and how often impressible natures, particularly the young and inexperienced, fall a prey to strong or fascinating personalities. Witness Marguerite in the toils of Faust and Mephistopheles. Payne, the would-be assassin of William H. Seward, though by no means a weak man, was hypnotized by Wilkes Booth's personal magnetism into participation in that audacious and gigantic conspiracy of hideous crime. A man who realized his peril in contact with a certain magnetic person wrote these words: "So well aware were we of the dangerous power of his fascinations that all the time we were with him we kept silently repeating paternosters lest we should fall victims to his sugared heterodoxy." Personal salvation depends on fortifying against intellectual and moral perils. The sobering and repressive unconscious influence of the gentle, the wise, and the noble is pictured in the well-known lines:

> The stern were mild when thou wert by;
> The flippant put himself to school
> And heard thee, and the brazen fool
> Was softened, and HE KNEW NOT WHY.

The presence of a pure character rebukes unrighteousness and summons sinners to repentance as really, if not as distinctly or loudly, as John the Baptist's "Repent ye." The mere arrival of virtue appraises, accuses, and brands all that is less than virtuous. The sheer majesty of goodness overawes evil. Its silent nobleness says, "Quit your meanness!" Its indignant gaze says, "Get out, you dog!" Enter Cato unexpectedly among the young Roman patricians, and his face makes them ashamed of the base character of their pleasures. Let the boy Bernardino of Siena join a group of rough lads, and bad language ceases. They are intimidated. His presence is a prohibition. They are touched with that sense of the regal dignity of the pure which may be the germ, or at least the condition, of incipient nobleness in them. Something in Gladstone made his company a stern restraint to lowness or vulgarity. A man who, in a London club, told a story which reeked with gross indelicacy, was put to shame by the question, "How many thousand pounds would you take to tell that to Gladstone?" "But there are gentlemen present," interposed General Grant quietly but quickly, when a coarse story was about to begin, and a clean silence ensued

which no loafer dared defile by opening his lewd lips. The look of pained surprise on Fales H. Newhall's face when he detected a student cheating in recitation was punishment enough for the man who caused that look. Maeterlinck says that a crime which becomes suddenly conscious of the gaze of a strong superior soul will halt, retreat, and at last crawl back to its lair leaving its sin unaccomplished; and adds, illustratively: "Imagine a sovereign all-powerful soul in Hamlet's place at Elsinore. Would the tragedy have flown on till it reached the four deaths at the end? Is that conceivable?" An employer writes: "In very trying circumstances I once said to a man against whom falsehood seemed to be proved, 'In spite of everything, I do believe you are telling me the truth.' He answered me with a simplicity which was nothing less than noble, 'If you knew my wife, sir, you'd know that I couldn't live with her and lie.' I learned afterward that this was the exact state of the case. His wife was a plain good honest woman, rather silent in her way, and I do not believe she had ever lectured her husband on truth-telling. It was simply that one could not live continually in her influence and be willing to be guilty of falsehood." The atmospheric pressure for truth and honesty in that man's home was heavy upon every square inch of his moral sensibility.

The most tremendous dynamo in the world is the human individual, and all of us know what it is to be powerfully affected by great personalities. Once Charles Lamb wrote thus to Wordsworth: "Coleridge is absent but four miles, and the neighborhood of such a man is as exciting as the presence of fifty ordinary persons. To be within the whiff and wind of his genius is enough to prevent us from possessing our souls in quiet." "How few of us can keep our balance," said George William Curtis, "when a regal soul dashes by." It is as when a train goes past on the railroad, half a mile away from the astronomical observatory, and jars the earth so that all the stars tremble in the astronomer's vision. Science has no electrometer to measure the voltage of personal influence, nor has any explorer tracked all the channels of its interflow. How much may be conveyed by the eye as an organ of transmission no one can measure; but, for one thing, intelligence may pass from mind to mind across the bridge of a look. It is related of a distinguished teacher of mathematics

that, when a student brought him some statement in the text-book for explanation or desired help in understanding a problem, the instructor would simply read the passage or the problem slowly and clearly to the pupil, and then, without adding a word, would quietly look him steadily in the eye. And with most pupils it came to pass that, looking into the teacher's eye, they comprehended without verbal explanation. Somehow by his look the clarified intelligence was imparted which enabled them to perceive as he perceived. Also a believer's look may cause his listeners to believe as he believes. One way of making a good man from a bad is indicated in the "Idylls of the King," when rough Edryn says to Enid:

> Dubric, the holy saint,
> With the mild heat of holy oratory,
> Subdued me somewhat to that gentleness
> Which, when it weds with manhood,
> Makes a man.

But another equally successful way is shown when Sir Galahad, the pure-hearted, tells how, during all his long quest of the Holy Grail, the vision of the cup which held the Blood of Christ stayed by him and moved with him night and day, keeping the soul within him from discouragement and doubt. To this story told by Galahad, the knight Percivale listened absorbedly, gazing all the while straight into Galahad's rapt face, and thus the listener describes the effect upon himself:

> While Galahad thus spoke, his eye, dwelling on mine,
> Drew me, with power upon me, till I grew
> One with him, to *believe as he believed.*

Here is Henry M. Stanley's account of his conversion:

> In 1871 I went to Africa as prejudiced as the biggest infidel in London. But there came to me out there a long time for reflection. I was in the heart of the Dark Continent, far away from a worldly world. I saw a solitary old man there, and asked myself, "Why on earth does he stop here? Is he cracked, or what? What is it that inspires him? What motive can he have for such a life of loneliness, hardship, and peril?" For months after we met I simply found myself watching him, listening to him, and wondering at him, as he carried out all that was said in the Bible. But, little by little, his sympathy and spirit became contagious. Seeing his piety, his gentleness, his zeal, his earnestness, and how quietly he did his duty, I was converted by him, though he had not tried to do it.

Here was automatic, effortless evangelism at work in the wilds of Africa; the pollenization of character; Explorer Stanley looking on Missionary Explorer Livingstone, palm tree on palm

tree, and growing fruitful for like faith. "Contagious" is what Stanley says Livingstone's spirit was: so in his own soul he experienced it to be. Negro natives, too, caught the same infection, and loved the good missionary so that when this godly old man died, on his knees in Chitambo's village, black shoulders, strong with devotion, bore his sacred body three hundred miles to Zanzibar to ship it home to London and the honors of Westminster Abbey. And if African monkeys had been half human they too would have succumbed to the moral power of Livingstone. When George Maxwell Gordon, the pilgrim missionary of the Punjab, who fell at Kandahar at the age of forty-one, wished to engage as his native teacher a certain Sowar who was master of Bilochi and other frontier tongues, the man said, "I dare not; I should be made a Christian." Gordon promised that there should be no talk of religion between them. The Sowar answered, "But I love Gordon Sahib, and I am sure I couldn't help accepting his religion if I were with him." For a similar reason Lord Peterborough withdrew from Fénelon's presence saying, "I was obliged to get away from him or he would have made me religious in spite of myself." Sowar and lord were both afraid of automatic evangelism, against which there is no defense. Neither ramparts nor rifles, dikes nor quarantines, avail to keep back an atmospheric invasion. W. E. Henley could neither understand nor abide "the Samoan Stevenson," one explanation of whose altered spirit lies most assuredly in his chosen associations there, which were such as to spiritualize his temper and sentiments. Among Stevenson's close friends at Samoa were the Congregational missionaries, Rev. W. E. Clarke and wife, and his deepening sympathy with their work was increasingly manifest. His admiration for that good man, Mr. Chalmers of New Guinea, was like the hero-worship he felt toward Gordon of Khartoum. His association with and reverence for such as these worked in him to resemble him to them. Here was automatic evangelism. Even Ismail Pasha, khedive of Egypt, who made Chinese Gordon governor-general of the Soudan, acknowledged the mystic spell of that sincere, selfless, sovereign soul, and like many other men, savage as well as civilized, found himself held to higher standards than he had ever known, and, greatly to his own betterment, subdued to the sway of Gordon's superior manhood, a manhood purposely and passionately patterning it-

self after Christ. Here, too, was a measure of automatic evangelism. In the years of George J. Romanes's agnostic unfaith some of his most intimate friends were sincere Christians as well as highly intellectual men. His wife tells us that without set argument or formal persuasion the influence of these believing men was most salutary upon her husband's mind. In their presence Christianity seemed a reasonable and beautiful reality. And in time it came to pass that he renounced his cheerless agnosticism, returned to the altars of the Church, fell back on Christ as the sole but sufficient refuge for mind and heart; and his complete surrender uttered itself in his last word on religious subjects, "It is Christianity or nothing." Largely his recovery was the effect of automatic evangelism.

"What India most needs," said Dr. J. H. Barrows when he returned from delivering the Haskell lectures, "is not Christianity but Christians." An observer among the Shevaroy Hills in India reports that Hindus of all classes are beginning to see and say, "These Christian missionaries and converts are better, gentler, more honest and truthful, more self-sacrificing as well as more purposeful and strenuous, and live in all things on a higher level than we do." The inoffensive, ingratiating, and irrefutable argument of pure, sweet, unselfish Christian living is taking effect. Professor A. B. Davidson, writing of "Mohammed and Islam," rests his hope for the Christianization of Mohammedans on the example of individuals who illustrate, in character and conduct, a higher conception of human life; and says that "such a man as David Livingstone presents the Mohammedan mind with a high ideal, exhibits the moral norm, awakens in the beholder by contrast a sense of his own spiritual defect, and makes the character and work of Jesus intelligible to the followers of the False Prophet."

Wonderful indeed is that terse and telling record of one man's wholesale victory over an entire population inscribed upon the monument to Rev. John Geddes at Aneityum: "When he came here there were no Christians; when he went away there were no heathen." Such an overwhelming result could only be achieved and explained by blending in the life and work of that man both aggressive and automatic evangelism. And the final, comprehensive word upon this subject is that without such blending no really efficient ministry is possible to any man.

THE ARENA.

THE SELF-CONSISTENT THEORY OF INSPIRATION.

It has been objected that the inspiration of certain of the Old Testament authors is invalidated by their corrupt conceptions of God.

The prevailing idea of Deity among the ancient nations in the time of the founding of Israel, and its era of national existence, as we find in a study of inscriptions brought to light by the archæologist, was of a Being of great power and wisdom, but jealous and vindictive in disposition and given to inciting deeds of rapine and slaughter. While there were many gods among them, they were all of a lustful and murderous spirit.

The Hebrews are said to have been tinctured with this same notion. Some of their wars are described as displays of "providence." Many striking illustrations of the prevalence of this idea of the character of God among the Hebrews are cited in the Old Testament. Commands to utterly destroy the Canaanites and their kindred peoples were attributed to God. Wars upon neighboring peoples, in which old and young men, women, and even children were ruthlessly slain, are all attributed to God as inciting them, and by his "providential" interference giving Israel victory.

It is said an illustration of the vindictiveness and partiality of the Hebrew Jehovah is found in the summary destruction of Uzzah, who thoughtlessly extended his hand to steady the ark of God when the beasts stumbled which were hauling it. God in wrath smote Uzzah at once—without an opportunity for explanation or amends. The people who witnessed it were amazed and displeased at this injustice of their God. This poor man, it is contended, did no earthly wrong to anyone by his act of solicitude for the safety of the sacred ark. It was only an affront to the "majesty" of Jehovah.

In contrast with all this, it is related King David and his followers at one time ate of the holy showbread, which it was unlawful for them to eat; and also that the priests profaned the temple and yet were held guiltless. Then again, in illustration of the partiality attributed to Jehovah, was his treatment of David. He robbed Uriah of his wife, committed adultery with her, broke up a happy home, and then murdered the unsuspecting husband, and thus became worthy of death by stoning according to the law of God—did God smite him with swift vengeance? Not at all. It was a king who sinned in this instance. But it was a series of crimes which wrought havoc in Israel and put law to an open shame; nevertheless a few tears, a little fasting, a threat of the sword upon his posterity, and the death of the illegitimate child condoned the king's offenses—and he was even allowed to keep the wife of Uriah!

Another example of capriciousness attributed to God by the Old

Testament writer is cited in the instance of David numbering Israel. God, it is said, was incensed, and for this trifling matter, which injured no one, and in no conceivable way impugned the character of God, did Jehovah punish Israel—not the offending David! The sacred writer says God slew seventy thousand persons as a penalty —a penalty for a crime they did not commit! What would we say to-day if God should destroy seventy thousand of our citizens for taking the census, or even for an actual sin committed by our chief magistrate? Such an act as this on the part of God, we are told, is not in keeping with the New Testament conception of the divine character, and is utterly repugnant to common sense.

In discussing this objection, that the inspiration of the Old Testament authors is invalidated by their corrupt conceptions of God, it will be noted the cases cited are not cited to prove God has been vindictive or unjust, but as showing the false ideas prevailing in ancient times even among the Hebrews, and which have tinctured their sacred writings. It is contended these false notions concerning God prove the writers were not divinely inspired.

How, therefore, shall we deal with this objection? We may deal with it in either of two ways. We may declare in the old-time method, as the writer did in "Inspiration Not Invalidated by Biblical Criticism," in the November-December, 1901, *Review*, that all contained in the Scripture has been placed there just as we find it by inspiration; and that Scripture is inerrant, and needs only to be better understood to clear it of difficulties. We may be able, possibly, to show the sacred authors have not really attributed these evils to God, but have only apparently done so. We may, perhaps, be able to prove the whole difficulty due to the omission of certain facts and explanations, or to our misapprehension of the narrative.

On the other hand, we may admit, upon the face of the record as it has come down to us, the Old Testament authors have actually attributed vindictiveness and injustice to Jehovah. We may admit the conceptions of God entertained by those Old Testament authors are widely at variance with the New Testament conceptions of God. What then? Are we now compelled to deny inspiration in the Old Testament? By no means. We must simply correct our theory of inspiration. We must bring it into accord with the facts. If the writers of the Old Testament have really attributed evil to the character of God it certainly is no disparagement of the fact of inspiration to admit it. The admission will be fatal only to the theory which supposes all the sacred authors have written was divinely inspired. "Every Scripture inspired of God is profitable," etc. All in the Scripture may not have been inspired. All was not inspired. Even Paul did not claim inspiration for all in his epistles, he even disclaimed it for some portions. Inspiration may, therefore, and must be denied all portions of the Old Testament—if there be any—which impugn God's character.

The correct theory of inspiration will be formulated in keeping

with New Testament ideals. We may lay down as a first principle that wherever the character of God is impugned in the Old Testament, or falls short of the excellence of the Divine Being revealed in Jesus Christ in the New, we must interpret the Jehovah of the Old Testament in the light of the Father in the New; and, as a second principle, that God inspired only those laws, and conceptions of duty, and moral and religious lessons, those prophetic utterances, and illustrations of divine character, which are in accord with the ethical and religious standards established by Jesus Christ. For everything that falls below those standards inspiration may not be claimed. We may say then that those portions which fall below the New Testament standards represent the best knowledge and belief of the times in which they were written.

In this way objection to biblical inspiration in the Old Testament will be removed; the multitude of discrepancies in unessential matters so often cited will be thrown entirely out of the discussion, as inspiration is claimed only in the realm of morals and religion; every portion of the Scripture will be accorded its true value; the miraculous element in the word of God will not be disturbed; no essential fact or principle in the plan of salvation will be affected; and we shall have a self-consistent theory of biblical inspiration.

Roseburg, Ore. GEORGE H. BENNETT.

"OUR CHURCH AND THE CHILDREN."

UNDER this caption Mr. Frank Lenig, of Fort Scott, Kan., furnishes the department of the "Arena" in the July-August number of the *Methodist Review* for the current year the clearest statement of the theory that children are "saved and kept saved" by proper religious instruction in accordance with the provision of the Discipline of our Church that we remember to have seen. And yet it fails to convince us. It seems to us that the reasoning in advocacy of this theory of child salvation is always fallacious, and certainly so in this instance. We will endeavor to point out the fallacies and how they come to be employed in Mr. Lenig's argument.

When he declares that "Our theory is all right, but our practice is almost entirely wrong," he very justly assumes that there is a discrepancy between our prescribed duty (see Discipline, ¶ 46) and our practice in relation to the religious training of our children; for, whatever the correct theory of the Methodist Church may be on that subject, we surely fail to carry it out to any good degree of regularity and faithfulness. So far we agree with him.

It is when he attempts to explain "our theory" of child salvation that he goes astray, and we are compelled to part company with him. Up to a certain point he states the case correctly, and then, by an oversight of an important fact, or failure to distinguish between certain facts, he switches off onto an erroneous line of reasoning, and by his chosen method reaches a conclusion that does not, and cannot be made to, harmonize with actual human experience. Hear

him: "According to our theory the child is born saved, and by virtue of the unconditional benefits of the atonement it remains saved *for a time. Within that time* it may accept Christ by faith, *and so remain saved all the time.*" (Italics are ours.) His chief fallacy lies in the last expression in italics, and his "for a time" is his pitfall. Unfortunately for his argument, it is too indefinite a period, while his "within that time" is too liberally applied. His whole theory snags on the question as to when that period terminates. Evidently, according to Mr. Lenig and all those who hold his views, it terminates at some point within that period during which the children are in organized classes met weekly by their leaders, instructed on baptism and in the truths of religion, urged to give attendance to the appointed means of grace, advised and encouraged to an immediate consecration of their hearts and lives to God, and the state of their religious experience is inquired into. "Within that time," says Mr. Lenig, the child "may accept Christ by faith," meaning, presumably, not the probability but the possibility that it will do so, and thus quotes the Discipline in support of his argument: "Whenever these children shall understand the obligations of religion, and shall give evidence of piety," "they may be admitted into full membership in the Church," this period of religious instruction being their probation—"the only probation required of them."

We have no fault to find with making this period answer to the six months' probation, if the General Conference so authorizes, although the two periods are not identical, nor likely to be possible in the majority of cases of very young and backward children. What we object to in the above reasoning is the indefiniteness of Mr. Lenig's "for a time," and his confounding the "Whenever it shall understand" with the instant of the child's accountability or awakening moral consciousness. Let it be remembered that the Discipline does not require the beginning of this systematic religious instruction in classes until the children have reached the age of ten years, except in those cases where it is deemed advisable to admit them "at an earlier age" (¶ 46). Is it after reaching this age and while undergoing instruction, or from the moment of awakened conscious moral obligation, which must have occurred in most children before the age of ten, that the period ends when "for a time" the child is saved? Certainly it is not "saved and kept saved" after reaching the last-named stage. Having reached and immediately passed that important point in its career without accepting Christ by faith, it must needs realize the common necessity of all sinners of repenting toward God and so doing; for, having allowed it to pass unimproved but a day or even an hour, it has sinned by its neglect. Should it die prior to acquiring the knowledge of this necessity it would undoubtedly be saved, because of the "unconditional benefits of the atonement."

Dr. Isaac Watts expresses a truth in reference to human nature that cannot be argued away and which is accepted by Methodists

as a truism, being found in our Church hymnal (No. 305) in these lines:

"Lord, we are vile, conceived in sin,
And born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts his race, and taints us all.

"Soon as we draw our infant breath
The seeds of sin grow up for death;
The law demands a perfect heart,
But we're defiled in every part."

Here again Mr. Lenig and those who agree with him err, in failing to note the possible consonance between the facts of irresponsible infants being in a saved state and their inherited depravity. The morally unconscious child is both depraved by nature and in a saved state at one and the same time. When it awakes to moral accountability it is to recognize that it has a nature tainted with original sin and is no longer in a saved state, except it meet the New Testament conditions of salvation to repent and believe.

Let us by all means be more faithful in obeying the instructions of the Discipline by giving greater attention to the religious training of the baptized children; but do not let us teach them that, being saved under one merciful provision of the atonement, they are kept saved without repentance, when they have passed beyond that provision to another, which requires a different attitude toward God for their salvation.

W. A. Carver.

A CORRECTION.

I am indebted to the kindness of the Rev. W. H. Meredith, Southbridge, Mass., an expert in Wesleyana, for a correction of a slip which I unfortunately made in my rapid sketch of Wesley's activity as a man of letters in your issue of July. It is in reference to the burning of Wesley's manuscripts, which I attributed to Henry Moore, one of his executors. Brother Meredith says: "John Pawson, resident preacher at City Road, is the man who burned Wesley's annotated Shakespeare, and a lot of other manuscripts, some shorthand ones, which his narrow mind decided were not 'for the glory of God.' Classical and literary manuscripts were his detestation. Moore was living at Bath at the time, and learning of it angrily wrote him and forbade further destruction of manuscripts, which he had no right even to touch. Pawson promised to destroy no more, and pleaded that many manuscripts were in shorthand and others so contracted in spelling as to be of no use. Moore went up to London and secured the residue." Mr. Meredith then speaks of his own indignation at Pawson's misguided zeal, "when I have looked at my own collection, and at your really *wonderful* collection at Drew." He then asks who wrote *John Wesley the Methodist*: but that is a riddle I must leave to the editor.

Madison, N. J. J. Alfred Faulkner.

THE ITINERANTS' CLUB.

PAUL'S ADVICE TO TITUS—TITUS ii, 1–6.

THE letter to Titus is in a familiar vein, and yet evidently has a clear method. Paul has thus far, after the introduction, set forth in great detail the qualifications of a church ruler. In the next place he describes the people of Crete, in connection with whom Titus was called to administer the affairs of the church. He next explains to Titus his duties in relation to the various classes of people to whom he was called to minister. This classification of the people is significant. It is common for us to associate men largely with reference to their external conditions. We speak of ministers, of laymen, of merchants, of statesmen, of laborers in their various departments. Paul calls the attention of Titus to his people on the basis of age and sex. He departs from this in regard to slaves, who are mentioned as a separate class.

He begins his address as to the instruction Titus should offer to these various classes by saying, "Speak thou the things which become sound doctrine." Errors had already arisen in the church, which needed correction. He desires that they devote themselves to those doctrines which are applicable to the real needs of those over whom he is placed. There is a great deal of doctrine that is true which is not helpful under all circumstances. It is as if he had said, "Speak of those things which will be appropriate for those to whom you are called to minister." He should preach those things which are healthful in view of the various conditions of his hearers, and his first direction is, "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience." It has been maintained by some that "aged men" refers to a particular class, such as elders, or men of prominence in the church. It is clear, however, that he means to speak of them rather in reference to their age. The advice is such as would be very fitting. They are called upon to be "sober." The same characteristic is affirmed to belong to a bishop (1 Tim. iii, 2). It involves self-control and moderation in all things. It alludes also to abstinence from wine, and should especially belong to those who are advanced in years. They should be "grave," that is, venerated for their characters, persons walking humbly in the sight of those with whom they mingle. They should not be triflers. Trifling may be tolerated in one who is young or middle-aged, but it would be very unbecoming to those who are aged; hence the exhortation. He further says they should be "temperate"—persons of sound mind, involving also the idea of self-control and abstinence from all that which is lowering or degrading. The Revised Version translates this "sober-minded." He next affirms that the aged people should be "sound in faith, in charity, in patience." These three elements are the familiar ones

of St. Paul, except that he here puts patience instead of hope. One at once recalls the noble utterance in 1 Cor. xiii, "Now abideth faith, hope, love." These in Paul's view are the permanent characteristics of a Christian. In the exercise of their faith they are to be healthy and sound, and that is equally true of their love and their patience. The substitution of patience for hope which we would expect in connection with faith and love is due to the fact that he is referring to old people who are likely to become impatient or discouraged, and he incites them here to a continuance in patience.

His next address is to the aged women, who are exhorted as to their behavior rather than as to their faith. Negatively, they must not be false accusers. It would indicate a tendency of the times among the aged to accuse or slander others. They are not to be slaves to much wine. At this time the excessive use of wine was not uncommon in the case of women, and the apostle here is instructing him to guard them in this matter. On the other hand, they are to be teachers of that which is good. It is to be noted also that the purpose for which he exhorts the older women is that they in turn should be teachers of the younger women.

The advices given to the younger women are to be noted because of the insight it gives us in the views of the apostle of the special duties to which they are called. They are duties largely relating to the home. He emphasizes their personal conduct, discretion, their relation to their home, their goodness and their obedience to their husbands, and gives as a reason for this exhortation "that the word of God be not blasphemed." These young women are those supposed to be Christian young women, and if they violate the regulations of human life, they bring the word of God into disrepute.

The apostle next refers to young men, and he has a single sentence only with regard to them, namely, to exhort them to be sober-minded. It is worthy of note that sobriety of mind, self-restraint, is an advice given in reference to every class of persons to whom Paul refers. It is necessary for the aged men, essential to aged women, likewise essential to the younger women, and to young men. An exhortation which seems characteristic of every age and class certainly must be regarded as a great and important one. Self-restraint, therefore, the proper control of one's thoughts and actions, he regards as an essential characteristic of a Christian life.

The hermeneutic value of this passage is in some respects of great significance to the young minister. It teaches that an important element in a minister is the care and instruction of the aged. This is one of the first duties of a minister of the Gospel. The aged need sympathy. They are cut off in a measure from those enjoyments and associations which are common to the young people. They have their joys which are their own, they have their aspirations, but they have certain needs which only those younger than themselves can supply, and the young minister who can be a comforter of the aged people and a help to them in their difficulties and their

hopes can render a great service. It is worthy of note that Titus is exhorted to address directly the aged women. In other words, he is directed to instruct the aged how they are to instruct the younger women. The mothers are the best teachers of the daughters.

The three things to be noted are, first, the interest Paul takes in young men. This is one of the great features of our modern life. The dangers of the young are many, and the minister is to be their protector, their guide, and their counselor. There is something about young life that loves to be counseled and helped by those who are in similar conditions; hence the power of the young minister over the young, whom he should carefully guard and wisely instruct. This also teaches the intense personality of Paul's counsels. He counsels Titus about persons rather than about things. General administration is alluded to as important, but first of all he would have Titus consider the people of his church in the various relationships which are vital to their lives—in the relationship as old men, old women, young men, young women.

At the basis of all is the general exhortation with which the chapter opens, to set forth sound doctrine. Doctrine and life are so intimately blended that they cannot be separated from each other without some injury to each. He who would set forth doctrine without relation to its bearing on everyday life becomes a dogmatist and a mere expounder of theories, not a sympathetic and loving teacher. On the other hand, he who purposes to instruct and encourage others should not neglect doctrine, as all doctrine is related to life, and all life is dependent for its success on doctrine.

THE SPIRITUAL TRAINING OF JOHN WESLEY.

THE spiritual nature may be trained as well as the moral and intellectual nature. The new life in the soul is the response of the Holy Spirit's influence to the faith of the believer, but the divine life needs constant nurture, by meditation, prayer, instruction from those who are experienced in the things of God. The primary spiritual training of John Wesley was in his home under the special care of his godly father and mother.

We pass over the earlier years of Mr. Wesley's life and come to the time of his maturity. The first great element in his spiritual culture was prayer. He was clearly a man of prayer. The first hour of the morning was given by him for meditation and prayer. There is no exercise which brings our whole being into play more fully than communion with God. We are conscious of the All-seeing One piercing the deep recesses of the soul, of God's presence ever ready to help, of our Lord bending over us with tender compassion; and in this struggle of the soul we enter the very Holy of Holies and gather spiritual strength such as can be gathered in no other way.

The next element in John Wesley's spiritual training was meditation. Paul said to Timothy, "Meditate on these things." John Wes-

ley was a man of contemplation. He had a keen and active intellect, and was ever seeking for the truth. He was given to prayer and meditation. This is one of the secrets of all spiritual nurture, and he employed it to the full. He meditated on the character of God, his nature, his attributes, and the conception that came to him out of this meditation was exceedingly beautiful. God was to him a being of holiness, wonderful goodness, and transcendent beauty. This meditation influenced his religious thought and life.

Spiritual development of Mr. Wesley was promoted by the regulations which he and his friends laid down to guide them in their journey to Georgia in our own country, which was his first missionary field. He was the leading spirit in the formulation of such exact, and to the average mind burdensome, regulations. "The rules which Wesley and his friends observed during their long voyage were as follows: From four in the morning till five they employed in private prayer. From five to seven they read the Bible together, carefully comparing what they read with the writings of earlier ages. At seven they breakfasted. At eight they had public prayers and expounded the lesson. From nine to twelve Wesley usually learned German, Delamotte studied Greek and navigation, Charley Wesley wrote sermons, and Ingham gave instruction to the twelve children on board. At twelve they met together for mutual prayer, and to report progress. About one they dined; and from the time of dinner till four in the afternoon they read or spoke to certain of the passengers of whom they had respectively taken charge. At four they had evening prayers, and either expounded the lesson or catechised and instructed the children in the presence of the congregation. From five to six was again spent in private prayer. From six to seven they read, each in his own cabin, to three different detachments of the English passengers, of whom about eighty were on board. At seven Wesley joined the Moravians in their public service, while Ingham read, between the decks, to as many as desired to hear. At eight the four faithful friends met in private to exhort and instruct each other; and between nine and ten they went to bed without mats and blankets, where neither the roaring of the sea nor the rocking of the ship could rob them of refreshing rest.*

The spiritual training of Mr. Wesley through the religious literature of the time and the experiences of those with whom he came in contact must be reserved for another paper. One must bear in mind, however, that his soul was awake and ready to welcome spiritual truths and influences from whatever quarter they came. He might well be designated as a seeker of the truth from the earliest to the latest period of his life. During the period of which we are now writing there was a steady growth in his spiritual perceptions and Christian attainments until that memorable night in Aldersgate Street, London, when the light shone into his soul and he realized with joy that he was indeed a child of God.

*Tyerman's *Wesley.*

ARCHÆOLOGY AND BIBLICAL RESEARCH.

BERLIN AND ARCHÆOLOGY.

PROBABLY no city on earth affords so many and varied opportunities for the intelligent study of archæology as does the city of Berlin, with its numerous museums and great educational facilities. True, there are larger collections in certain departments in some other museums, as in London and Paris, to say nothing of Gizeh and Constantinople. Nevertheless, the advantages at Berlin for archæological investigations are unexcelled. This arises largely from the fact that this city has one of the greatest universities—may we not say the greatest?—in the world. Then again, the university is so located as to be within a few minutes' walk of the principal museums. In short, they may be regarded as parts of the university, since the various departments of the several museums are, generally, under the immediate direction of some learned professor, a specialist, thoroughly versed in the subject. Take, for instance, the Museum der Vorderasiatischen Altertuemer—that is, the Antiquities of Western Asia—which contains the more important objects found in several Bible lands, as in Babylonia, Assyria, Syria, etc. Though not as extensive as the similar collection in the British Museum, yet the articles are well selected and the museum is under the immediate supervision of Professor Friedrich Delitzsch, of *Babel und Bibel* fame. He is also assisted by several other Assyriologists of repute. Professor Delitzsch is exceedingly kind and ever ready to help all inquiring students. He is naturally very popular with those taking his work. Perhaps there never has been a time when so many people have been studying the cuneiform texts as at present. Be that as it may, it is certain that the number at Berlin has never been so large. Yet, lest the reader may be misled, it should be stated that the number of those engaged in this work during the past semester was less than twenty. Of these fully one third were from English-speaking lands. It was the privilege of the writer to spend one or more hours daily during July with Professor Delitzsch and thus learn directly of the great master.

In passing, we may say that Professor Delitzsch has during the past year been devoting much attention to the Hammurabi Code, without doubt "the most important Babylonian record which has thus far been brought to light." This code, as our readers know, has made a great stir in archæological and theological circles, not only in Germany but also throughout Christendom. Just as the discovery of the Tel-el-Amarna tablets compelled the abandonment of several critical theories, so the unearthing of this code will prove a damper upon both the Wellhausen school, and Cheyne and his followers.

It goes without saying that the advanced student of biblical archæology must be well drilled in the several Semitic languages. The work generally begins with Hebrew, and gradually leads up to the Assyrian and Babylonian, or cuneiform, inscriptions. Those persons in Germany intending to study theology enter the university with a fair preparation in Hebrew—fully equal, at least linguistically, to that of the average graduate of our American theological seminary, for Hebrew is taught in every gymnasium. Thus the professor of Old Testament has abundant time for exegesis and theological discussions. There are, however, courses in Hebrew in all the German universities especially adapted for beginners. Professor Strack, of Berlin, has always a four-hour course of this kind for those who desire to review or to begin the study of Hebrew. This same professor has a class in Aramaic, and usually one in Talmudic or rabbinic literature.

As the Old Testament forms a most important part of the training of all theological students in Germany, we can easily see why Berlin has three professors who devote all their time to this discipline. The bulk of their work is with Hebrew. Almost every book of the Old Testament is studied at length. While especial attention is being paid to exegesis, the grammatical, historical, and archæological are never neglected. To illustrate: One day it was our privilege to be present at a lecture where the seventh chapter of Genesis was under discussion. The entire hour was devoted to a comparison of the Hebrew and Babylonian accounts of the flood. In passing, we might say that the learned professor was exceedingly conservative. He would not admit for a moment—as his colleague in the very next room taught—that the Hebrews had derived their tradition of the flood from Babylonians. The former, he maintained, is greatly superior to the latter; it is, therefore, foolish to think that the Hebrews were dependent upon the Babylonians for this and other traditions. All that he was willing to concede was that both stories might be traced back to a common source.

To proceed with our subject. Let us now point out the various auxiliaries to the study of archæology. First of all let us emphasize the thorough linguistic preparation. Efficient instruction is afforded in the languages and history of all the Bible lands. To be more explicit, we may state that courses are offered semiannually in Arabic, Aramaic, Assyrian, Egyptian (hieroglyphs), Hebrew, and Syriac. These courses are very thorough. Take, for example, the Arabic. Not only is old Arabic, but also the modern and its various dialects, thoroughly studied. Professor Sachau has a most interesting course running through the year on the most recent excavations and discoveries in Bible lands. He has had considerable experience as an excavator, and is also in constant communication with German explorers all through the Orient. Germany has now many learned archæologists in various parts of Asia and Africa. These, no less than many German consuls and merchants, are ever

on the alert for new treasures for the museums in the Fatherland. Even when the specimens cannot be purchased these men are able to report and describe all objects discovered, without delay.

There is an air of antiquity about these museums which transports one bodily into distant lands and into the gray ages of antiquity. Who, for instance, can spend a day in the Egyptian division of the great New Museum, with its thousands of specimens, arranged chronologically, so as to represent every age of Egyptian history, without having a vivid conception of the past? As we enter the collection we are introduced to what is called the colonnade and court, arranged in connection with the adjoining room in such a way as to represent an ancient Egyptian temple. Along the walls are fine specimens of papyri of all ages, some in a very dilapidated condition, others again, as "The Persians," by Timotheus, as fresh as if written within the last decade. Consequently the student of ancient Egypt has here numberless objects to assist him in obtaining a moderately correct appreciation of this famous land, its religion, its art, its people and language. Temples and palaces, pyramids and graves, have been made to give up their treasures and secrets. Here we have the massive sarcophagi and coffins of kings and priests, the royal mummies with their ancient papyri, the seals and rings of princes, as well as the homely implements of the peasant and the hooks and nets of the fisherman.

As the Egyptians expended large sums of money in disposing of their dead, it is but natural that sepulchral furniture should be very plenty. The museum possesses a very large number of objects in some way or another connected with the tomb or sepulcher, which throw much light upon the customs and religious beliefs of the ancient inhabitants of the Nile valley. Not only are the coffins covered with hieroglyphs, but also various figures representing attendants and servants which attended the deceased on his way to the Island of the Blest were deposited in the tombs.

When Professor Erman or his colleagues lecture upon Egyptian history, religion, or customs, it is exceedingly convenient by way of illustration to refer by number to any of these objects. In this way the student gets a most vivid idea of the subject under consideration. The advantage of such a collection can be appreciated best by those who have had to study Egyptian archæology from books simply.

The same may be said of all other branches of archæology. Take, for instance, the history of Babylonia. When one studies the numerous objects deposited here which were discovered in the valleys of the Tigris and Euphrates, and that under such men as Sachau and Delitzsch, the advantages are very great. Besides the Assyrian and Babylonian objects herein deposited there are also various articles and inscriptions from the neighboring or subject countries, or, to be more explicit, there are specimens from Carthage, Cyprus, Ethiopia, Arabia, Syria, Armenia, and Asia Minor. Besides, there

is a large collection of Hittite monuments for the most part inscribed. Ah, these Hittite monuments! How well have they kept their secret all through the ages! So far, notwithstanding the many years of patient toil, not a single sentence has been deciphered.

But, to pass from biblical archæology and the antiquities of Semitic lands and peoples, it may be stated that Berlin is also very rich in classical archæology, and affords unusually great opportunities for a thorough study of the early history of Greece, Rome, Asia Minor, and the islands belonging to these countries. The Greek Saloon in the New Museum carries one bodily into classic Greece. Its mural decorations, elegant frescoes, as well as numberless casts and models, recall very vividly the story of early Greece. The same may be said of other rooms in the museum. The student of Greek archæology should not neglect when in Berlin to visit the Ethnographical Museum, near the Potsdamer Platz. Here are preserved the fine collection of antiquities from Troy and other places which were presented by Schliemann to the German government. The various articles in gold, known as the "Treasure of Priam," deserve special attention, and so do some mural paintings, such as the ceiling of room two, which has an exact imitation of a room discovered by Schliemann at Orchomenos. There is again the Olympia collection, containing quite a variety of specimens from Olympia. Many of these are original and are admired on account of the exquisite workmanship and retention of colors. Of special interest are architectural fragments of the fifth and sixth centuries before our era, for the most part broken pieces from the Temple of Jupiter. Then, there are a number of very fine casts, exact reproductions; for example, the Hermas of Praxiteles, holding Dionysus in his arm, and the Nike of Paionios.

But by far the most important thing in Berlin to the student of Greek antiquities is the beautiful edifice called the Pergamus Museum. This is perhaps the most elegant building, architecturally considered, in the way of a museum to be found anywhere; for this reason it is equally admired by students of architecture as by those interested in archæology. It was designed by Wolff and completed in 1899. It is a rectangular building. The inside is so constructed as to represent in exact dimensions and arrangements the colossal altar discovered by Conze and Humann, 1878-86, on the Acropolis of Pergamus. The altar is believed to have been erected by Eumenes II, king of Pergamus, to Zeus and Athena as an expression of gratitude for a victory over the Gauls before Pergamus. The principal glory of this altar is its frieze with its richly sculptured figures in solid marble extending the entire length of its exterior wall. These huge figures represent the battle of the gods, led by Zeus and Athena, with numberless giants and monsters. Besides this frieze, there is also a large collection of objects representing various styles of architecture and sculpture from the ruins of Meander, Pergamus, and Priene.

FOREIGN OUTLOOK.

SOME LEADERS OF THOUGHT.

Hermann von Soden. Those who have kept track of German theological developments are not unfamiliar with the name of Von Soden. But perhaps not many have known that he has been for a long term of years engaged on a gigantic work in New Testament text criticism. The first part of the first volume has been given to the public under the title *Die Schriften des neuen Testaments in ihrer ältesten erreichbaren Textgestalt hergestellt auf Grund ihrer Textgeschichte* (The Writings of the New Testament Reproduced in their Most Ancient Attainable Text on the Basis of their Textual History). The work is published in Berlin by A. Duncker, and some idea of the extent of the undertaking may be obtained by considering the fact that although this is, so to speak, only a preliminary volume it contains over seven hundred pages, unpadded, but prepared with scholarly conciseness. Von Soden proposes nothing less than a complete history of the development of the New Testament text. Upon the basis of this it is his expectation to reconstruct the New Testament text; the only new thing about this being the wide inclusion of manuscripts of all sorts in the range of his study. Von Soden has introduced some novelties of text criticism which will be of far-reaching importance. In the first place, he absolutely ignores the distinction between the majuscules and the minuscules, giving the latter a prominence they have never before enjoyed. Then he has done away with the old method of designating manuscripts chiefly by letters of the alphabet, and gives to each an Arabic numeral. The numerals are so bestowed as to designate centuries to which the manuscripts belong, which is not necessary when, as is usual, a dozen or fifteen manuscripts only are taken into account; but becomes absolutely necessary when, as with Soden, the whole body of manuscripts is taken into account. This will cause confusion for those who have learned the old method, but the newer method will soon be acquired. It sets aside forever a considerable number of obstacles in the way of the progress of the student of textual criticism, and for this alone Von Soden would become celebrated, and deservedly, if he utterly failed to carry us any farther or more surely back to the original text, which remains to be seen. The only disadvantage with his method is the possibility that the dates of some manuscripts may have to be revised.

Martin Schulze. In a work published some years ago he made a study of the *meditatio futuræ vitæ* as a dominant idea in the

theological system of John Calvin. In a smaller work of 1902, entitled *Calvins Jenseits-Christenthum in seinem Verhältnisse zu den religiösen Schriften des Erasmus untersucht* (Gorlitz, R. Dülfer), he takes up the same subject. In the earlier book he emphasized the Platonic influence in the writings of Calvin to such an extent as to practically ignore all other influence. In this one, whose title may be translated "An Investigation of the Future Life Christianity of Calvin in its Relation to the Religious Writings of Erasmus," he attempts to trace the influence of the great humanist on Calvin, without, however, abandoning the influence of Plato. There can be no question that Erasmus looked upon the world with a certain contempt, and that because of its vanity. To him things were not valuable in themselves. The Christian enters upon his calling, according to Erasmus, with a consciousness of the danger that it brings with it. As a consequence, the principal duties were negative, self-abnegation and the mortification of the flesh being most prominent. By this life we are prepared for the next, and that is its chief value. These ideas of Erasmus are all found in Calvin, and in many instances the agreement is not only in the ideas but even in the phrases in which the ideas are expressed. Nevertheless it is far from certain that Calvin was in any very special manner or degree influenced by Erasmus. As time goes on Erasmus rises into ever relatively greater prominence in his relation to the thought of his time. But so far as he contemned the world and longed for heaven he was not original. This was a characteristic of the whole religious life of the Middle Ages. Asceticism, monasticism, and mysticism were outgrowths of this feeling. The phraseology is no more peculiar to Erasmus than the ideas were. Luther found and prized these thoughts in Tauler; Thomas Aquinas used the very expressions which Schulze finds in Erasmus, at least in some cases, and others of them can be traced back even to the New Testament. Then the reformers with whom Calvin was most acquainted used similar or identical language; so that really there is very little ground for supposing that Calvin was much influenced by Erasmus. In general too much attention is given in these days to the problem of literary influence. It matters little, except for the reputation of a writer for originality, whether one's ideas are original or not. Besides, it is almost impossible to ascertain whence an author got either his inspiration, his ideas, or his phraseology. The recent Emerson centennial exhibited this fact conspicuously. Emerson was credited with originating ideas which are as plainly taught in Cicero as can be. Yet no one can say that Emerson did actually borrow, consciously or unconsciously, from Cicero. The chief virtue, therefore, of such a book as Schulze's is that it tends to lift Erasmus more nearly to the position which he is undoubtedly entitled to occupy in the religious thought of his time than the average theological writer has given him.

RECENT THEOLOGICAL LITERATURE.

Die Religion des Judenthums im Neutestamentlichen Zeitalter. (The Religion of Judaism in the Period of the New Testament). By Wilhelm Bousset. Berlin, 1903, Reuther & Reichard. The period actually covered by this study is that between the Maccabean wars and the emperor Hadrian. One of the most interesting portions of the book is that which deals with the evolution of Jewish piety into a Church. Among the facts which justify him in applying the term Church are that although the people are dispersed, and they do not any longer even possess a common language, still they form a spiritual unity; the formation of a Scripture canon; a specific ecclesiastical ethics; a confession of faith; ecclesiastical sins, such as unbelief; and the promise that the adherents of the system shall be saved by certain definite means. The third division deals with the Jewish religion as conditioned by national conceptions. On the one side there was the national Messianic hope, and on the other a certain universal interest which reached beyond the idea of the nation, and which led to speculations relative to the destruction and renewal of the world. In the fourth division we learn of theology and of individual belief. The individualization of piety was connected with the destruction of the temple service and the rise of the synagogue. One of the chief marks of this individualism was the firm faith in retribution in the next life. It was characterized further by a change in the idea of divine justice, which no longer could depend upon the doctrine of the union of God with his peculiar people. The individual, therefore, made his own score, so to speak, determining for himself his standing with God. As to the faith in God as Father, so strongly marked in the New Testament, there is but little trace of it in the later Jewish literature, although to a certain extent Judaism prepared the way in this particular for Christianity. The sixth division deals with the syncretism which distinguishes the literature of later Judaism. He traces the religious influence upon Judaism of the Egyptians, Parsees, Babylonians, and Hellenes, thereby overthrowing the theory of a distinctively Jewish development, and exhibiting the dualistic view of the world which characterized Judaism as compared with the Hebraic past. It is made clear that in the religion of Zarathustra the dualism is as truly relative as in Judaism, since in both the triumph of the divine is complete. The conclusion is that in so far as Christianity is dependent upon Judaism for its form and content it is not one religion alone but many that have brought their contribution, and yet he rightly concludes also that Christianity cannot be explained by any combination of elements of Judaism and other religions.

Der Logos. Ein Versuch erneunter Wurdigung einer alten Wahrheit (The Logos. An Attempt at a New Appreciation of an

Old Truth). By Theodor Simon. Leipzig, 1902, A. Deichert. The author of this valuable book is a philosopher rather than a theologian. Some years ago he published a work on the psychology of the apostle Paul. He is an independent thinker, and paid little attention to what his predecessors had said. In this book he pursues the same course, though there is reason to suspect that it is for a different reason; for even here he exhibits a striking familiarity with both ancient and modern philosophy, but so far as he refers to theological works at all it is to books published not later than the middle of the nineteenth century. The Scripture utterances relative to the Logos are revelations from God, and aid us in following the divine person of Christ back into eternity. And these utterances are not the final outcome of reflection upon the person of Christ, but they are the very root of the Christian religion itself. To the objection that Jesus does not seem to have made the way of salvation dependent upon the acceptance of certain opinions relative to God and the Logos, he replies that whatever the New Testament may represent Jesus as teaching on this point is learned from the New Testament itself and therefore cannot be used as a proof that some other part of the New Testament is false. The most valuable part of the book is that in which he traces the Logos idea prior to its introduction into Christian writings. He points out that according to the oriental notion the Deity was absolutely exalted above the world, which longed more or less consciously after a personal revelation of him. In Greek philosophy, on the other hand, the Logos represents the reasonable purpose of the world. Both ideas are found in Philo of Alexandria. The doctrine of the Logos commended itself to Philo especially because his syncretistic tendency was satisfied by the double meaning of the Logos as Word and Reason. He was the first to make the attempt to combine the oriental Logos, that is, the principle of divine revelation, with the Greek Logos, that is, the principle of a world purpose. The Christian doctrine of the Logos is next taken up in connection with the prologue of the fourth gospel, and presented first in its relation to purpose, that is, as Life, and next in its relation to cognition (Revelation), that is, as Light. But, true to the peculiarity noted above, it is not an exegesis we have, but a philosophical discussion, covering Kant, Fichte, Schelling, Nietzsche, the theory of knowledge, psychology, natural religion, mysticism, revelation, evolution, sin, death, the wrath of God, demons, and Satan. Thus it will be seen that the author's investigations embrace a remarkably extensive variety of subjects, while they testify to the thoroughness of his acquaintance with the philosophies of many eminent German scholars. According to Simon, there is nothing in all the world that cannot in some manner and degree be brought into relationship, more or less intimate, with the Logos. From the standpoint taken by the author the work is one to be recommended as adapted to awaken thought and stimulate faith in the reader.

RELIGIOUS AND EDUCATIONAL.

The Bible and Babylon Literature. This grows more extensive in Germany as the months go by. Each individual who says anything in public on the subject seems bent on rushing into print if he can find a publisher. Once in a while one finds something on the general subject that really goes to the root of matters. Such is an article by Friedrich Küchler in *Die Christliche Welt*, 1903, No. 23. He takes up the Mosaic law in comparison with the Code of Hammurabi, and reaches the conclusion that the former was in no sense dependent upon the latter. There are but twenty-three paragraphs of the two hundred and eighty-two that made up the code that could possibly be regarded as the source of Israelitish legislation. This in itself is striking enough. But more striking still is the fact that these are not in the same order with those of the Mosaic law, and that they are scattered throughout the whole code. The contents, too, are only like those in the Mosaic law in appearance, beyond which the similarity does not extend.

Family Origin of German Theological Students. Recent statistics go to show that in Prussia, out of 1,103 Evangelical students during the year 1899-1900, 400 were sons of college-educated fathers; 300 were sons of pastors, 250 were sons of teachers, 150 were the sons of those engaged in commercial pursuits, while only about 100 sprang from parents engaged in agriculture or industrial pursuits. There were in Prussia in the same academic year 839 Catholic students, whose origin was directly the reverse of the Evangelicals. Of course the pastors' sons had to be counted out entirely in the case of the Catholics. But even the Catholic teachers furnished a very much smaller proportion of sons for the priesthood, which appears to be recruited chiefly from the industrial and agricultural classes. The statistics further show that so far as the Evangelical clergy are concerned the theological students came mostly either from pastors' families or from the families of those who were officially connected with the conduct of the Church.

Stöcker on the Anti-Jesuit Legislation. He is opposed to it, and in a recent speech in the Reichstag openly said so, on the ground that it is inexpedient, helping rather than hindering the cause of the legally ostracised, and on the ground that religious opinions and conduct ought to be perfectly free. He seemed even to favor the absolute separation of Church and State in Germany, claiming that all sects and denominations should have equal rights before the law.

SUMMARY OF THE REVIEWS AND MAGAZINES.

WHAT the University Settlements are to our American cities the Passmore Edwards Settlements (named after their founder) are to London. They are said to be "Emersonian in inception, in purpose, and in activity." Whatever that may mean, it means something which made it seem to Mr. Passmore Edwards proper that busts of Emerson and Martineau should be placed in the Tavistock Place House, at the unveiling of which essays were read by Ambassador Choate and Mrs. Humphry Ward. Those essays formed a center of interest in the September number of *The Critic* (New York). This is particularly true of Mrs. Ward's brief paper on Martineau, of whom she says that "he devoted his life to the greatest argument that can occupy the human mind, and the vast thought-palaces which he reared on the old bases of self-study and self-interrogation have been a shelter for the faith of multitudes in our generation." She recalls the fine phrase which Martineau used concerning Emerson's essays—"flashes of thought dart from his writings which are as lightning set fast, to gleam forever where it strikes." She thinks that, when all is said, the lasting and embalming element in both Martineau and Emerson, as in Plato, their master, will prove to be the element of poetry—"the flash set fast, to gleam forever where it strikes." Martineau once said that "preaching should be a lyric expression of the soul." In the *Endeavors After the Christian Life*, and the *Hours of Thought*, it is the lyrical element, the high, rapt, and rhythmic feeling, which makes them classic in English literature. We feel, as Mrs. Ward says, in his noblest passages the strong and steady rise of a lyrical and ethical enthusiasm dealing with scientific or psychological material as a great wind deals with the sea, fashioning it into forms of splendor or terror. Mrs. Ward thinks that, but for the strong mind behind it, Martineau's lyrical and poetic gift might have led him astray into "*that flowery emptiness which so readily besets the preacher.*" But while his early style was a trifle too Asiatic and bejeweled, his strong Puritan character and keen intellect moderated the excessive splendor and made his power of lovely words and his extraordinary gift for metaphor to be his servants, not his masters. As showing this gift in action, Mrs. Ward refers to the passage in which Martineau describes, with vivid historical imagination, the effect on the mind of young Saul of Tarsus of his own persecuting zeal against the infant Church. The first Christian witnesses have been haled before their judges. Stephen has been stoned. And now in the mind and life of Saul there is a lull, in which memory begins to work upon him. "This triumphant persecutor of gentle and blameless Christians

has long watched the life of those whom he pursued, he has gone from house to house among these people of the new sect and overheard their domestic converse and their social prayer; and though the storm of fury within him drowned all impressions at the time, echoes and memories begin to come to him now of all that he has seen and heard—low and mellow voices of inspired devotion, as of souls confiding all to a God close by—gleams, too, of Christian faces that returned his fiery glance with a gaze most clear and calm and deep, *like starlight upon flame.*" Only a poet of the soul could have conceived that exquisite simile. Martineau's rare gift for phrasing is also in this statement of the preacher's power over the souls before him in the hour of the pulpit's opportunity: "We may touch a sense which was never touched before; we may waken a low sweet music, at which the sleeping soul may turn with wondering face, and gently cross the bridge of dreams, and open at length the living eye, and say, 'What world is this, and wherefore am I here?'" A sample of Martineau's wonderful style of expression is in his picture of the religious situation in Europe, just after that great tumult-year of 1848, a year full of the crash of thrones and institutions. In that critical time of change and apprehension he thought he saw the hostile hosts mustering—Catholicism on the one side and a pantheistic socialism on the other, while between them was Protestantism apparently unready and insufficient for its task. This is his picture:

> On the one hand the venerable Genius of a *Divine Past* goes round with cowl and crosier; and from the Halls of Oxford and the Cathedrals of Europe gathers, by the aspect of ancient sanctity and the music of a sweet eloquence and the praises of consecrated Art, a vast multitude of devoted crusaders to fight with him for the ashes of the Fathers and the sepulchers of the first centuries. On the other, the young Genius of a *Godless Future*, with the serene intensity of metaphysic enthusiasm on his brow, and the burning songs of liberty upon his lips, wanders through the great cities of our world, and in toiling workshops and restless colleges preaches the promise of a golden age, when priests and kings shall be hurled from their oppressive seat, and freed humanity, relieved from the incubus of worship, shall start itself to the proportions of a God. Who shall abide in peace the crash and conflict of this war?

The grave of the historian John Richard Green, on the mountain-side at Mentone, is marked as he directed with the words, "Say of me, '*He died learning.*'" Let *us* forever learn! Let us forever seek to know the fullness of the truth which is in Christ Jesus, our Lord; let us pray Him to send abroad that Light which enables men to see the solid forms of things, "turning dark hollows into nests of beauty and melting visionary mountains into clouds." Alike through Martineau and John Henry Newman, through Faber and Whittier some truth has shined. And there seems to be some Christianity in these lines which Zangwill, the Jew, addresses to Christ:

If Thou indeed hast drunk our cup,
And known the doom of Right,
A gentler God went surely up
To reassume His might.

——Characterizing the two noted artists who recently died in England, *The Critic* says that while "Whistler's egotism was exclusive, Phil May's humanity was broad and pervasive; the one cultivated with scant gentleness the art of making enemies, the other called every man friend." May introduced the East End of London to the West End, Whitechapel to Mayfair. He made all men acquainted with "the guttersnipe," of whom he said, "I ought to know him, for I was a guttersnipe myself." *The Critic* calls him "the terse, sincere, and veracious chronicler of that line of fallen kings whose only heritage is human frailty, whose palace is the gin mill, and whose flowered parterre is the gutter."——Ambassador Choate writing of Emerson quotes his genial fable of the tiff between the squirrel and the mountain:

The Mountain and the Squirrel had a quarrel,
And the former called the latter "Little Prig."
Bun replied:
You are doubtless very big,
. . . . . .
Yet I think it no disgrace
To occupy my place.
If I'm not so large as you,
You are not so small as I,
And not half so spry.
I'll not deny you make
A very pretty squirrel-track.
Talents differ; all is well and wisely put;
If I cannot carry forests on my back,
Neither can you crack a nut.

Dr. Oldfield's article in the April number of *The Hibbert Journal* (London), entitled "The Failure of Christian Missions in India," is calling out replies numerous and weighty enough to refute and crush it. The July issue of the *Journal* contained a demolishing answer from Dr. William Miller, vice chancellor of the University of Madras, who is in a position to know of a certainty the facts of which he speaks. What he writes is not conclusions from a visit to the East like Dr. Oldfield's, but tested knowledge derived from long residence, study, and labor. Among the facts which make the future of Christian missions in India most hopeful Principal Miller ranks the increasing purity and power of the native churches foremost. He illustrates the whole condition of Indian missions by one of the best-known military operations of the Duke of Wellington:

When the British army was compelled to embark at Corunna there was what might well be reckoned a total failure of the attempt to deliver the

Peninsula from the grasp of Napoleon. The attempt, however, was renewed. There were gleams of success from the beginning of Wellington's command. Erelong he had secured a fairly safe basis of operations in Portugal. Still, for year after year, it seemed that no real advance beyond it could be made. Even after world-renowned victories he was once and again driven back, so that his task was pronounced impossible by those who judged only by the immediate present. There were multitudes of those at ease in Britain, there were critics by the score who had paid flying visits to the field of operations, ready to declare that the whole undertaking was a failure, and that the army ought to be withdrawn. If their counsels had been listened to the attempt would have been the failure they predicted. But Wellington remained undaunted. He received support which, though too often vacillating and half-hearted, proved to be sufficient. The time came, after much disappointment and delay, when the final advance could be wisely made. It is said that the great captain, as he crossed the frontier of Spain, yielded, as he rarely did, to the love for theatrical effect, and turning his horse and taking off his hat exclaimed, "Farewell, Portugal! I shall never see you again." Whether the story be true or not, the issue showed it to be appropriate. Within one short year thereafter, though even yet not without desperate effort and temporary failure, the Peninsula was free. The condition of Indian missions in our generation is like that of the army of Wellington after his second or his third retreat to Portugal. Great things have been done—great in the judgment of those who are able to estimate moral forces rightly. Errors are being corrected. Experience has been gained. No small preparation for the final advance has manifestly been made. No doubt, if counsels like those of the articles before me should prevail, the whole attempt may yet prove a failure. But if there be even such moderate amount of steady perseverance and support as was given to the forces in the Peninsula the time of full success may not be distant. When the full fruit of what has been done in the bygone century is gathered, not only will India acknowledge Christ, but it will be found that the thoughts which have been strong in her for millenniums will be as important a contribution to the health and vigor of the Christian Church as that which has been made by the gathered thought and long preparatory training of Greek and Roman and Teuton, and of every other race whom that Church has been the instrument of bringing to a knowledge of "the only wise God, our Saviour." And here it may not be amiss to quote once more the oft-repeated words of Keshub Chunder Sen: "If you wish to secure that attachment and allegiance of India it must be through spiritual influence and moral suasion. And such indeed has been the case in India. You cannot deny that your hearts have been touched, conquered, and subjugated by a superior power. That power, need I tell you, is Christ. It is Christ who rules British India, and not the British government. England has sent out a tremendous moral force in the life and character of that mighty prophet to conquer and hold this vast empire."

——In an article on "Physical Law and Life," Dr. Poynting, professor of physics in the University of Birmingham, claims and shows that we are more certain of our power of choice and consequent responsibility than of any other fact, physical or psychical. Our freedom of choice is a fact by itself and unlike any other fact

in Nature. The physical account of Nature cannot be a complete account. The mind and moral nature of man are territory which the physicist cannot annex to his kingdom; they are simply inexplicable to his science. And we may claim for our mental and moral experience as firm and unquestionable a certainty as the physicist claims for his experience in the outside world.——In a notice of Felix Pécaut's *Quinze Ans D'Education*, it is said that in France the pressing problem of the present is to so educate the young as to impart seriousness of character, a lofty ideal of duty, reverence, true spirituality, and an enthusiasm for truth and goodness; and to protect them from the brutal and cynical influence of naturalism. Over his pupils in the normal college at Fontenay Pécaut has exerted for many years a salutary and lasting influence. He thus refers to the defects of modern French education:

> The weakness of secular education is its neglect of religion and of the religious feeling implicit in human nature. There is no necessary incompatibility between the secular and the religious; for Nature is full of God and the soul tends Godward along all the paths of its activity, through knowledge, will, and love. . . . Nevertheless, the secular spirit starts from and returns upon man and his energies, it makes the natural life its domain, and ranges itself over against positive religion; in morals as in science it either drops out the religious idea or reduces it to an abstract notion unconnected with the rest. The result is the teaching of a morality which lacks any far-off perspective, has no window open toward the Infinite, no background to rest upon—a dry ethic which cannot take hold of the soul in its depths, nor respond to that presentiment, that deepest instinct of us all, that sense of the mystery and greatness of life and destiny, through which man feels himself bound up with the great whole of reality. Religion remains the greatest power in the world. It alone moves and uplifts man and transports him with sorrow or joy, and with an authority that governs his inmost self. Religion alone touches and warms him in that part of him which is akin to the Infinite, the Eternal, the Perfect and Unchangeable.

Of the sixteen articles in the *Fortnightly Review* (London and New York) for September the one of most interest to our readers would probably be Dr. Alfred R. Wallace's "Reply to Criticism" of his article in the April issue of *The Fortnightly* on "Man's Place in the Universe." The chief points of his April article were that the stellar universe is limited in extent, and that our sun (and the solar system) occupies an approximately central position in relation thereto. The eminent astronomer says that the more important criticisms offered upon his article are three in number: *First*, that he has given no proof that the stellar universe is not infinite in extent; *second*, that if our system holds at present a central position in the universe, that can only be temporary, because of the sun's motion through space; and *third*, that there is no advantage or significance whatever in a central position for our solar system, even if it could be proven. In reply

Dr. Wallace says, as to the first-named criticism, that he did not attempt to offer *proof*, since both proof and disproof are alike impossible as regards what exists or does not exist in infinite space. The only question is whether what evidence we have is for or against the infinite extension of the universe. And his contention is that we *do* possess several distinct kinds of evidence, all pointing toward a limited stellar universe. In support of this thesis he quotes from Sir John Herschel, the man who most completely studied the whole heavens, and most deliberately thought out through a lifetime devoted to the science the great problems of astronomy. He also quotes or refers to Dr. Isaac Roberts, Mr. J. E. Gore, Professor Newcomb, and Miss Clarke, the historian of modern astronomy, as among the astronomers who conclude that the universe is limited in extent. And he holds that the three lines of evidence he has presented in favor of that conclusion have not been weakened by any criticisms. As to the second point on which Dr. Wallace's critics lay most stress, which is that even if it be shown that our sun is in a central position in the universe now, the sun's known motion through space shows such position to be but temporary and for that reason of no significance,—as to this criticism, Dr. Wallace's reply is too elaborate and intricate and technical to be presented here; but he closes his argument on this point by claiming that he has shown the objections against his view to be worthless. As to the third objection, that if our position in the stellar universe were shown to be central and permanently so, it would be of no advantage or significance to us whatever, Dr. Wallace refers us to his book, about to be published, for a clear explanation of the importance of our central position, as being the only position which could afford the conditions essential for the long processes of life-development. A careful restudy of the whole subject made since the publication of his first article has only confirmed him in his conclusions. In his study of the biology and physics of the earth and solar system, he finds that such delicate adjustments and such numerous combinations of physical and chemical conditions are required for the development and maintenance of life as to render it improbable to the last degree that such conditions should all be found again combined in any planet, while within the solar system this improbability approaches very near to certainty. In the strictly astronomical part of his coming volume Dr. Wallace shows that a large body of facts, ascertained by recent research, have a direct bearing on the question of there being other inhabited planets revolving around other suns; which facts, he thinks, will satisfy those who come to the subject without prepossessions that the combination of probabilities against such an occurrence is so great as to encourage the conclusion that *Our Earth is the only inhabited planet in the whole Stellar Universe.* We would like to turn over to Dr. Wallace those depressing if not pusillanimous gentlemen, the apostles of "the cosmic chill." Let them settle with him.

BOOK NOTICES.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Reason, Faith, and Authority in Christianity. By ALFRED MAGILL RANDOLPH, D.D., LL.D., Protestant Episcopal Bishop of the Diocese of Southern Virginia. Crown 8vo, pp. 272. New York: Thomas Whittaker. Price, cloth, $1.20.

Six lectures before the Episcopal General Theological Seminary in New York in 1902, on the Paddock Foundation, the first annual course having been delivered by Bishop Williams, of Connecticut, in 1881. Of the twenty-one courses eleven have been given by Episcopal bishops, among whom one wonders at not finding the name of Bishop F. D. Huntington, of Central New York. Bishop Randolph's lectures display ability, scholarship, culture, spiritual earnestness, and practical wisdom fit for the episcopal office. He tells the young theologues that the most indispensable qualification for their work as ministers is "that power which is born of living convictions based upon personal experience of the Living God, together with that spiritual intelligence which can apprehend the spiritual meaning of the Bible and apply it to the spiritual needs of human nature." And this is what is now exacted more and more from the ministry by those who constitute the strength, the working energy, and the steadfast faith of all evangelical congregations. Without this no man can reach the consciences and hearts of men. Speaking of reason and faith, Bishop Randolph shows that the reasons which bring men to faith are practical reasons such as reach the human heart; not philosophic argument nor theological demonstration, but the fitness of the Gospel to human needs in a world which is troubled by pain and sorrow, sin and death. John Henry Newman, though a reasoner of rare subtlety and power, knew the futility of mere abstract reasoning, and he wrote: "To most men multiplication of argument makes the point in hand more doubtful and considerably less impressive. Life is not long enough for a religion of inferences and deductions; we shall never have done with beginning if we determine always to begin with proof. . . . We shall forever be laying our foundations; we shall turn theology into evidences, and divines into textuaries. Resolve to believe nothing without reasoned proofs, and next you must prove your proofs and analyze your elements, till you sink to the broad bosom of skepticism." Practical reasons brought back to simple Christian faith, from years of scientific doubt, George J. Romanes, whom Huxley called one of the ablest of modern scientists. The desolate misery of disbelief pushed him, and the close adaptation of Christ to the needs of the human soul drew him, toward faith. During his years of unfaith such practical thoughts as the following kept working in him: "Faith is so beautiful it must mean something. Why is the Gospel story so natural? Why can

we find no flaw in Jesus Christ? Were not His words, after all, the words of truth, telling the mind of God infinitely more surely than any reading of nature? And the final tragedy of the Cross—would it not, if once believed, solve that obstinate mystery of pain and failure and show finally how God can love and still let us suffer? To have faith in this practical reason for Christ would solve the great contradiction." So, too, the supreme value of religion is most clearly seen in its practical influence and results. One day Thomas Jefferson was riding on horseback with James Madison, then President of the United States. They passed a little house in the front yard of which was the mother with a group of her children around her. Jefferson said to his friend: "Madison, that woman has family prayers every morning; she is bringing up her children upon the Bible and the Book of Common Prayer. She is worth more to Virginia and to the country than a political philosopher is. She is of the sort that really make a nation strong and safe." Apropos of the superior value and convincing power of life in comparison with argument are the words of Dr. R. W. Dale: "The *Confessions* of Augustine are to me of more authority than his theological treatises. Bunyan's *Grace Abounding* is of more authority than Calvin's *Institutes*. I believe in the inspiration of the Church, and I find that inspiration in its life." The notes at the end of Bishop Randolph's lectures contain matter of interest. The note on "The Theology of Feeling" says: "Feeling conceived of as not separated from reason, but as implicit with and inseparable from a reasonable faith, is indeed the all of religion, the active and central power thereof. Bishop Butler, whose great powers were dedicated to proving Christianity to be reasonable, assigns to feeling a position of supreme importance. He condemns ecstasy and extravagance of emotionalism as abnormal and illusive; but, on the other hand, he has no patience with those who hold that religion is all reason and no feeling, under the notion of a reasonable religion so exclusively reasonable as to have nothing to do with the heart and the affections." Often a feeling in the heart rises and throws off doubt and mental difficulty, as Tennyson wrote in *In Memoriam:*

> If e'er when faith had fallen asleep,
> I heard a voice, "Believe no more;"
> And heard an ever-breaking shore
> That tumbled in the godless deep:
>
> A warmth within the breast would melt
> The freezing reason's colder part;
> And like a man in wrath the heart
> Stood up and answered, "I have felt."

Dean Church is quoted in one of the notes as saying that Christianity is in sympathy with everything that properly belongs to human life and society, yet its essential principle in all ages is unworldliness. These are his words: "The Christian spirit is a

free spirit, and has affinities with strangely opposite extremes, with riches as well as with poverty, with the life of the soldier and the statesman as well as with that of the priest, with the most energetic as well as with the most retired life; with vastness of thought and richness of imagination as well as with the simplest character and the humblest obedience. It can bear the purple and fine linen; it can bear power and great position; it can bear the strain and absorption of immense undertakings. But there is one thing with which the Christian spirit will not, cannot combine, and that is selfishness. The Christian spirit seeks not its own, is not careful to speak its own words or find its own pleasures or do its own ways. It is the spirit of self-denial and sacrifice for objects so great as to make the self-denial seem as nothing. The Christian spirit is the heroically unselfish spirit. In our life there is plenty of temptation to give up this heroic standard which the New Testament holds up for us. Not only our self-indulgence but our moderation and practical common sense counsel us to content ourselves with something short of the heroic. But if we yield we part company with the New Testament, which will not countenance anything lower than the heroic standard of self-renunciation, the following of which is in fact and in the nature of things the only path to true nobleness. And this standard can be followed everywhere—in society or out of it, in secret wrestlings or in open conduct, by the poor and ignorant or the great and wise. On all it makes the same high call, and everywhere it implies great thoughts, great hopes, great purposes, great endeavors, and great measures of what is possible to man under the guidance and by the inspiration of Christ." Bishop Randolph considers the reply to opponents of Christian missions, which F. W. Maurice puts into his *Religions of the World*, to be the most powerful piece of thinking on that subject in British literature. He very justly characterizes Bishop Lightfoot's *Essays on Supernatural Religion* as one of the great contributions of the last century to the historical criticism of the New Testament. Usually a man engaged in earnest argument or discourse is careless of literary style, and it is absent unless it has become entirely natural to him. Elegance is not in these lectures, and even lucidity is sometimes wanting. The following seems a clumsy expression: "Even the most well-regulated minds are conscious," etc.

The Sunday-Night Service. By WILBUR FLETCHER SHERIDAN. 12mo, pp. 244. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Price, cloth, $1.

"To those whose minds are open to the methods and message of the new age, while cherishing the spirit and power of the old," this book is dedicated. The author is firmly persuaded out of his own experience, as well as from his observations in this country and in England, that the non-church-going multitudes are so far from being permanently alienated from the Church that, as Hugh Price Hughes put it, they "belong to any Church that has the scriptural audacity

and the sanctified common sense to go for them." The aim of the book is to aid in reviving the strategic resourcefulness and aggressive evangelism of early Methodism; and particularly to offer a variety of practical suggestions for making the Sunday-night service attractive and useful. In many churches of all denominations, the second service, whether held in afternoon or evening, is a serious and disheartening problem. Hundreds of churches have felt compelled to discontinue it. Now and then a minister squarely faces his officials with the statement that he ought not to be required to continue a second service which neither they nor anybody else will attend, and submits to them the alternative of supporting it or discontinuing it. Dr. Joseph Parker said shortly before his death that "the future of Protestantism belongs to the Methodists." Our author wisely insists that no such prophecy can be fulfilled by us unless we hold steadily to the aggressive ideals and methods which characterize and explain our history. The author thinks we preachers spend an undue proportion of time and energy on Church members, agreeing with H. P. Hughes who said, "The Church was founded, not to protect sickly hot-house Christians from a breath of fresh air, but to evangelize the human race. It is an army to conquer the world and the devil, not an ambulance corps to carry lazy Christians who ought to walk on their own feet." The chapter-titles of this volume indicate its practical and timely character: "How Shall We Draw the People?" "Seizing Strategic Opportunities," "A Symposium on Sermon Series," "A Plan that Reached Men," "Holding the People," "The Social Ministry of the Church," "Special Features for the Down-town Church," "Continuous Evangelism," "The Direct Appeal," "Casting the Net," "The Personal Touch," "The Reinforcement of the Preacher's Personality Through Companionship of Books and Men and Through the Holy Spirit," "Davidic Methodism versus Solomonic Methodism," "The Renaissance of Methodism." To many prominent preachers the question was sent out as to their use of a *series* of sermons in solving the Sunday-night problem. The author gives us the answers received from the following: W. P. Odell C. B. Mitchell Robert McIntyre, J. M. Thoburn, Jr., S. P. Cadman, C. E. Locke, C. L. Goddell, C. M. Cobern, W. A. Quayle, A. B. Storms, George Elliott, E. H. Hughes, Frost Craft, P. H. Swift, E. S. Ninde, C. A. Crane, and Joshua Stansfield. The next chapter contains the list of subjects in fifty-five series of evening sermons by the preachers named and by W. F. Sheridan, F. L. Thompson, Luther Freeman, and B. L. McElroy. A plan for reaching men which the author has successfully tried and which he believes to be useful in any community after a pastor is sufficiently acquainted to be in touch with a considerable number of non-church-going men, is as follows: To a hundred such men this letter was sent: "Dear Sir: Pardon the liberty I take in addressing you, but I am anxious to secure your opinion as to why the majority of

Louisville men are not actively interested in Church work. I am a preacher, and naturally look at it from a minister's viewpoint; but I covet the privilege of looking at it through your eyes. If it is not asking too much, will you make a suggestion or two on the following points? 1. Why are not more men members of the Church? 2. Are the Churches of your acquaintance really doing the work you believe the Church of Christ was founded to accomplish? 3. What do you consider the most helpful features of Church-life to-day? I am writing to a number of gentlemen about this, and their answers, I am frank to say, will form the basis of a series of sermons I hope to preach in Trinity Church, beginning November 24. Your communication will be considered strictly confidential. Should you be able to attend the series of sermons, I assure you that you will not be personally addressed on the subject of religion. Thanking you in advance for the favor, I am respectfully yours, Wilbur F. Sheridan." Men of all classes replied, and attended the series of sermons, not a few of whom united with the Church in consequence of the services. The consensus of opinion in the replies was that the churches fall far short of their opportunities and of imitating Christ's methods and spirit. The replies when classified suggested the following subjects for the minister's sermon-series on "Ten Stumbling-stones to Religion in Louisville:" "1. The Kind of Religion that is Played Out. 2. Contradictions in Teaching Among the Churches. 3. The Church Not Abreast of Scientific Advancement. 4. The Hypocrites in the Church. 5. Unsociability and Neglect of the Toilers. 6. The Stress of Business Life and Methods. 7. I Am Good Enough Without Religion. 8. I Am Afraid I Cannot Hold Out. 9. Caught in the Swirl of Self-indulgence. 10. I Am Waiting Until I Can Reach the Standard." We have copied upon these pages so much of Dr. Sheridan's book in order that our readers may have a glimpse of its practically helpful character. The volume is so full of wise, tactful, and practical suggestions, that few if any pastors can fail to find in it something which will make their ministry more direct and efficient. The author is not the victim of any fad, and his book is sane and judicious. His call for a Renaissance of early Methodism is not for its particular forms of worship or exact methods of work, for these change by necessary adaptation from age to age; nor for a revival of early Methodist phraseology, for mere stock phrases tend to become the vehicles of religious cant, and the replacing of old nomenclature by new terminology may promote freshness and modern intelligibility: what is greatly needed, the author insists, is a renaissance, a revival of the simple, pure, fervent, self-sacrificing, and heroic spirit of early Methodism. That spirit, working by such strategic and aggressive methods as are set forth in considerable variety in this book, if it shall re-enter our ministry and Church will make a new Forward Movement all along the line and bring back to us the blessing and the power which have belonged to Methodism. Where is that

spirit, Lord, which dwelt in early Methodism? Were it in our power we would put this book in the hands of every Methodist minister, indeed, of every Protestant pastor. A sentence from it, fit to close this notice with, is this: "Men know the difference between *dilettante* religion and downright, manly earnestness in religion—honest love for sinful men. The former they call 'churchianity,' and despise it; the latter they call 'Christianity,' and they respect it and believe in it."

Life and Destiny. Thoughts from the Ethical Lectures of FELIX ADLER. 16mo, pp. 141. New York: McClure, Phillips & Co. Price, cloth, 75 cents.

These extracts from the lectures of the leader of the Ethical Culture societies are intended to present some of his views in relation to the spiritual life, the word "spiritual," as used by Dr. Adler, being a short-hand expression for the entire nature of man, a conception including the intellectual and æsthetic, while holding them as subordinate to the moral nature; and the hope is expressed that Dr. Adler's thoughts may be helpful to "others who seek light for their problems and support for their strivings." In a sense this little book is a curiosity. In it a man talks about "The Meaning of Life," and "Religion," and "Immortality," and "Moral Ideals," and "Higher Life," and "Spiritual Progress," and "Suffering and Consolation," without once saying "God" or "Christ;" which is, in the twentieth Christian century, a remarkable feat. One would think he would forget himself at some point and inadvertently fall a victim to the age-long human habit of saying "God." It seems a studied steering clear of the obvious, the natural, the almost inevitable. In such a sentence as the following he seems heading straight toward God but stops short of naming Him: "This fair earth, with its fir-clad hills, its snowy mountains, its sparkling seas, its azure vaults, and the holy light of its stars, is but a painted screen behind which lurks *the true reality*." Only once is Jesus mentioned in the selections, and then as "the greatest of the Hebrew prophets." Once the lecturer asks, "What do we know of Deity?" and answers, "All we know of the Divine is the light of it that shines reflected from human souls." And again "The divine in man is our sole ground for believing that there is anything divine in the universe outside of man. Man is the revealer of the divine." One reviewer of this book of extracts is impressed with the great faith of Dr. Adler, and remarks that it is no borrowed belief but faith that has grown out of his own experience and become a part of the very fiber of his being; and thinks that there is in some of his sayings "almost a Methodist insistence that faith, to have a saving quality, must be based upon personal spiritual experience," quoting in evidence such extracts as the following: "It is a mistake to approach the subject of religion from the point of view of philosophy. All really religious persons declare that religion is primarily a matter of experience. We must get a certain kind of

experience, and then philosophic thinking will be of use to us in explicating what is implicated in that experience. But we must get the experience first. . . . The experience of religion is not reserved for the initiated and elect; it is accessible to every one who chooses to have it. The experience to which I refer is essentially moral experience. It may be described as a sense of subjection to imperious impulses which urge our finite nature toward infinite issues; a sense of propulsions which we can resist, but not disown; a sense of a power greater than ourselves with which, nevertheless, in essence we are one; a sense, in times of moral stress, of channels, opened by persistent effort, which let in a flood of rejuvenating energy, and put us in command of unsuspected moral resources; a sense, finally, of complicity of our life with the life of others, of living in them, in no merely metaphorical signification of the word; of unity with all spiritual being whatsoever." It is difficult to be sure that Dr. Adler has advanced much beyond Marcus Aurelius, who lived a long time ago. Outside of the Christian illumination, both of them rank among the most spiritually enlightened of men; and both have noble reverent and aspiring thoughts. Reading *Life and Destiny*, we turn with greatest interest to see what the ethical lecturer says on religion and immortality. We find such words as these: "Religion is a wizard, a sybil. She faces the wreck of worlds, and prophesies restoration. She faces a sky blood-red with sunset that deepens into darkness, and prophesies dawn. She faces death and prophesies life. . . . What is the way to get a religion? We know, at all events, what cannot be the way. It cannot be to prostrate our intellects before the throne of authority; to bind the human mind, the Samson within us, and deliver him into the hands of the Philistines; to abjure our reason. But on the other hand, we need to be equally warned against expecting too much from the intellect. One cannot attain religion by trying, in his closet, to think out the problems of the universe. . . . It is the moral element contained in a religion that alone gives value to it, and only in so far as it stimulates and purifies our moral aspirations does it deserve to retain its ascendency over mankind. . . . Because the Hebrew view of life is essentially the ethical view, therefore we still go back to their writings and delight in them as in no other scriptures in the world. . . . There are moral traits in all religions, but, as a rule, they are subordinated. In the Greek ideal, morality is subordinated to *beauty and harmony*. In the Confucian scheme morality is the accompaniment and consequence of *order*. In Zoroastrianism, morality is but one form of the *brightness* of things as opposed to darkness and evil. But to the Hebrew thought, moral excellence is the supreme excellence to which every other species of excellence is tributary. The Hebrew religion and its descendants are the only ethical religions, strictly speaking, because in the Hebrew religion the moral element is constitutive and sovereign. . . . That the moral 'ought'

cannot be explained as the product of physical causation, but implies a divine origin, is the greatest contribution which the Hebrew people have made to the religious and moral history of mankind."

PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

The Lost Art of Reading. By GERALD STANLEY LEE, Author of *The Shadow Christ* and *About an Old New England Church.* Crown 8vo, pp. 439. New York: G. P. Putnam's Sons. Price, cloth, $1.75.

A book markedly individual in style, in temper, and in point of view; in its way original to the extent of oddity; quizzically but not cynically analytic and critical; somewhat reckless at times; more piquant than profound; peculiar not so much in what the author says as in the way he says it, which is undeniably his own way and odd enough at times. It is not worth while to say that there is nothing new in it. The new things were all said in substance before we arrived; all any of us can do is to say them afresh and freshly *in our own way*, and that, if we be men with real minds and souls, will make them *seem new*. Considerably it is a protest against things and people as they are, and a prophecy and plea for better things; also it is a cry for reality and spirituality. Something of its whimsical wisdom appears in oddly suggestive titles and subtitles: "The Bugbear of Being Well Informed," "The Top-of-the-Bureau Principle," "Entrance Examinations in Joy," "The Habit of Not Letting One's Self Go," "If Shakespeare Came to Chicago," "How a Specialist Can Be an Educated Man," "On Reading Books through Their Backs," "The Higher Cannibalism," "Calling the Meeting to Order," "Every Man His Own Genius," "Outward Bound." We proceed to give our readers a chance to judge for themselves what sort of book this is. "Dust to Dust" begins thus: "Whatever else may be said of our present civilization, one must needs go very far in it to see Abraham at his tent's door waiting for angels. And yet if ever there was a type of a gentleman and a scholar and a Christian and a man of possibilities, founder and ruler of civilizations, it is this same man Abraham at his tent's door waiting for angels. Have we any like him now?" "When Emerson asked Bronson Alcott, 'What have you done in the world, what have you written?' the answer of Alcott, 'If Pythagoras came to Concord whom would he ask to see?' was a diagnosis of the whole nineteenth century. It was a sentence to found a college with, and to fill the hungry and heedless heart of the modern world with for a thousand years." Perhaps this seems more attractive (or repellent) than intelligible. What does the author mean by this?—"I do not wish to say a word against missionaries, but they are apt to be somewhat morally-hurried persons, rushing about the world turning people right side up everywhere, without noticing them much." Are there really any such missionaries, we wonder? We sympathize a little with this: "The only way to delight in a flower at your feet is to

watch with it all alone, or keep still about it. The moment you speak of it, it becomes botany. Half the charm of a flower to me is that it looks demure, and talks perfume, and keeps its name so gently to itself." What has "culture" to say to this?—"Black Mollie (who is the cook next door) last week presented her betrothed—a stable-hand on the farm—with an eight-dollar manicure set. She did not mean to sum up the condition of culture in the United States in that simple and tender act. But she did." Doubtless there is some truth in this: "The only practical thing that can be done with a man who does not respect himself is to get him to by respecting his life for him until he does respect it himself. Going about in the world respecting men until they learn and get the courage to respect themselves is almost the best way of saving them." Here is something which was never said just this way before: "One astonishing thing about the Bible is the way people have of talking about themselves in it—through two or three thousand years, a long row of people talking about themselves and God. The Hebrew nation has been the leading power in history because the Hebrew man, in spite of all his faults, has always had the feeling that God sympathized with him in being profoundly interested in himself. He has dared to feel identified with God. It is the same in all ages—not an age but one sees a Hebrew in it, out under his lonely heaven standing and crying, 'God and I.' It is the one great Spectacle of the Soul this little world has ever seen. Are not the mightiest faces that come to us out of the dark of history their faces? We cannot look into the past without seeing some mighty Hebrew in it singing and struggling with God. What else but the Hebrew soul, like a kind of pageantry down the years between us and God, would ever have made us guess—us men of the other nations—that a God belonged to us, or that a God could belong to us and be a God at all? Have not all the other races, each in its turn spawning in the sun and lost in the night, vanished because they could not say 'I and God'? The nations that are left, the great nations of the modern world, are but the moral passengers of the Hebrews, hangers-on to the race that has dared to identify itself with God—that can say, 'I—to the *n*th power, up to God.' It is because the Hebrew has felt related to God that he has been the most heroic and athletic figure in human history—comes nearer to the God-size. The rest of the nations round about in the dark, have called this thing in the Hebrew 'religious genius.' If one would best account for the spiritual and material supremacy of the Hebrews in history, in a single typical fact, it would be the fact that Moses, their great first leader, when he wanted to say, 'It seems to me,' said rather, 'The Lord said unto Moses.' The Hebrews may have written a book which, above all others, teaches self-renunciation, but the way they taught it was by the self-assertion of souls consciously related to God. The Bible begins with a meek Moses who teaches by saying, 'The Lord said unto Moses,' and it comes to its climax in a Radiant Man who

dies on a cross to say, 'I and my Father are one.'" It is a little difficult to quote anything close after that, but try this: "Nothing that is really great and living explains. God never explains. Religion is not what He has told to men. It is what He has made men wonder about until they have been determined to find out. The stars have never published themselves with footnotes. The sun, with its huge soft shining on people, kept on quietly shining even when the people thought it was doing so trivial and undignified and provincial a thing as to spend its whole time going around them and around their little earth, in order that they might have light and be kept warm. The moon has never gone out of its way to prove that it is not made of green cheese. And this present planet we are allowed the use of for a few years, which was so little observed for thousands of generations that all the people on it supposed it to be flat, made no answer through the centuries. It kept on burying the unobservant inattentive people, one by one, and waited—like a work of genius or a masterpiece." And try this: "Faith is not a dead-lift of the brain, a supreme effort. It is the soul giving itself up, to be drawn up face to face with strength. Faith is not an act of the imagination, it is the supreme swinging-free of the spirit. Perhaps a man can make himself not believe. He cannot make himself believe. He can only believe by letting himself go, by trusting the force of gravity and the laws of space. He gives himself up to God's universe, lets it flow through his soul. In the noisiest noon his spirit is flooded with the stars. In the heat of the day he is let out to the boundaries of heaven, and the night-sky bears him up. A man cannot apprehend God without letting himself go." Another word about the Bible: "It is one of the supreme literary excellences of the Bible that, until the other day, it had never occurred to anybody that it is literature at all. It has been read by men and women and children and priests and popes and kings and slaves and the strong and the weak and the dying of all ages, and it has come to them not as a book, but as if it were something happening to them, an experience. It has come to them as nights and mornings come, and sleep and death, as one of the great simple infinite experiences of human life." Here is a brief fable: "Four men stood before God at the end of The First Week of creation, watching Him whirl His little globe. The first man said to Him, 'Tell me how you did it.' The second man said, 'Let me have it.' The third man said, 'What is it for?' The fourth man said nothing, and fell down and worshiped. These four men have been known in history as the Scientist, the Man of Affairs, the Philosopher, and the Artist." And here is something which is not fable: "If a man is really educated—a developed man—a bird's shadow is enough to be happy with, or the flicker of light on a leaf; and when a song is really being lived in a man, all nature plays its accompaniment. To possess one's self and senses is to be the conductor of orchestras in the clouds and in the grass. The trained man is not dependent

on having the thing itself in time and place. He borrows the boom of the sea to live with anywhere, and the gladness of continents is portable with him." One more specimen and our readers have an idea of the quality of this book, and can infer whether they want more of it: "To the geologist who goes groping about among stones, his whole life is a kind of mind-reading of the ground, a passion for getting underneath and communing with the planet. What he feels when he breaks a bit of rock is the whole round earth, the build and the wonder of it. He is studying the phrenology of the star called 'earth.' All the other stars watch him. The feeling of being in a kind of eternal, infinite enterprise of tracking a God takes possession of him. He may not admit there is a God, in so many words, but his geology admits it. He devotes his whole life to appreciating a God, and the God takes the deed for the word, appreciates his appreciation. If he says he does not believe in a God he merely means that he does not believe in Calvin's God, or in the dapper familiar little God who was the hero of last Sunday's sermon. All he means by not believing in a God is that his God has not been represented yet—not so far as he can see. In so far as his geology is real to him it is an infinite passion taking possession of him, soul and body, carrying him along with it, sweeping him out with it into the great workroom, into the flame and the glow of God's world-shop." But such a geologist makes it evident that he is not acquainted with the God-man, Jesus Christ, the Lord. Two sentences end this exhibit of Mr. Lee's book: "There is only one man in our club whose mind really comes over and plays in my yard." "Nearly every man one knows in New York is at best a mere cheered-up and plucky pessimist."

The Affirmative Intellect. By CHARLES FERGUSON, Author of *The Religion of Democracy.* 12mo, pp. 204. New York: Funk & Wagnalls Company. Price, cloth, 90 cents.

This purports to be an account of the origin and mission of the American Spirit. That spirit was born of Christianity. For near two thousand years it has been possible to imagine that a multitude of men—the controlling element of a population—might be brought to desire and to will with steady insistence things that are beautiful and just. The Church of the Middle Ages stood as a provisional plan of such a social system, and it was a marvelous achievement—a magnificent rough-sketching of a new world in the oppugnant materials of the old. For four hundred years democracy, the child of Christianity, has wrestled for the spiritual order in the open arena of the secular world. The issue has commonly found a statement in terms of politics and the forms of government, but it reaches to the intimacies of life; it is revolutionary in the sphere of morals, law, art, science, and economics. Only in the United States of America has the scale turned positively against the old régime; elsewhere the social center of gravity still rests in the

ancient order. Elsewhere a state-supported Church stands as the symbol of the unbroken sway of dogma; America alone stands for the Church-supported state—a faith-supported commonwealth. We have openly discredited here every semblance of external authority. If there be only a God of Sinai and no God of the Soul of Man, certainly we are in a way to find it out with cost—for we have rested the stupendous weight of a vast social system upon the possibility that a controlling majority here will wish for what is fine and will make a law that is fair. America undertakes to win and dominate the world by the sheer kinetic reasonableness of the creative intellect. She girds herself to the fulfilling of the ancient Christian faith. So says the author in substance in his Introduction. Then follow chapters on "The Secret of Evolutionary Progress," "The Superstition of Arbitrary Law," "The Two Opposite Sanctions of Social Order," "The Revolutionary Church-idea," "The Positive Organization of Society," "The Axioms of the Affirmative Intellect," "The Working-out of the World Problem." Writing of the sanctions of social order the author says: "According to the depth of a man's sanity is the strength of his passion for order. A sane man is one that spends his working days in putting things in order and his holidays in rejoicing that it is possible to do so; while utter madness and misery is simply the persuasion that the world is hopelessly out of joint, and that the grounds of the soul have shifted into chaos. Insanity and folly are descriptive of a defective sense of order or a feeble passion for it. We rejoice in relations and proportions or else we do not rejoice at all; and the difference between a reasonable person and a fool is little else than that the former generally puts the first thing first, while a fool puts the second or third thing there. So civilization is the expression in manners and institutions of the passion for order. Civilization is not an exact science; it is a miracle of fine art. And as fine art is putting into materials of more than mere materials can possibly contain, so the work of civilization is to acomplish the marvel of expressing the infinite spirit of liberty in the definite forms of law. . . . In the Chinese Empire an effort has been made on a grand scale and through a disciplinary regimen of ages to eliminate the infinite from history by squaring the soul to a mathematical definition of prudence and propriety. And China still offers the choicest extant laboratory for our savants of the newly invented science of sociology. But they must be quick with their statistical machines, for there are signs that the Infinite which for so long has beat to windward in the offing, biding its time, is now about to enter full-sail into Chinese history. Religion is, in its nature, a taking account of the Infinite with reference to its resources and availability for furthering or thwarting the heart's desire. It is the inevitable attempt of the human spirit to form a working estimate of the character of that all-encompassing Unknown Quantity in life which is always dealing with us and disposing of our affairs, whether we

will or not. Religion begins at the point where the things that men really care about outgo their mortal reach and understanding. In religion there may be many cults, a variety of forms of worship; but that is not a material matter: and there may be many theologies —philosophies wrought in the cold, dispassionate realm of the abstract intellect, creeds written in the mere memory and custom of men and passed along down the dwindling lines of tradition—but these things are of slight and measurable importance. On the contrary, the real religion of the people, their actual and interested estimate of the character of that incalculable Soul of the Universe in which our little fabric of social order is embosomed as a ship in the sea—this religion is the force and sinew of all civil law, and without it social order is impossible." In chapter IV we find this statement: "The church-idea has no abstract validity; it grows up through events, and it is rooted in an event—to wit, the life of Jesus. The historic Christ is a sublime and representative personality around whose timeless and incomparable name are gathering through the ages the powers and graces of a rejuvenescent humanity. His convincingness is in his invincible reasonableness and his immense success. He is the Master of history, entrenched and bulwarked in events—the world's great banker and promoter, the capitalizer of the people's credit. He precipitated the long-preparing crisis of the world, and committed the nations to that all-comprehending revolution which is shifting the center of gravity of universal society from the temporal to the eternal. The idea of a Christ exists in the very nature of thought; it is the ever-growing and brightening conception of the kind of man that a free and creative man would be. This was prophecy first, then history; and in both it was a necessity. Christ's personality is pivotal, and his name is the symbol of the new age and the hope of a universal humanity. He in whose name the principle of the sovereignty of the internal law has been won is sure to be the First Citizen of the planet as long as it shall hold its course. For this principle is the spring of all moral principles, the most intimate pulse of life. There is an intrinsic scale and hierarchy of principles, and the Personal Life which discloses the most commanding of all principles wins unparalleled power and fame and love. But it is no satisfactory account of the life of Jesus to say that he stands as the exponent of a great idea. The more substantial fact is that he throws all men into new relations to each other. All individual lives of all times are by the event of the life of Jesus dislocated from their mere natural relationships and thrown into new and spiritual relations. The old solidarities of heredity and caste are broken up and the magnetic pole of a world-wide unanimity is unchangeably established. It is in the personality of the historic Christ that the democratic revolution fixes its leverage against the sovereignty of state and the rule of economic necessity. This is the *point d'appui* of the church-idea, which could not in a million

years have won any considerable credit as an abstract theory of philosophers, but quickly wins it through the historic Christ." A striking passage in a later chapter is this: "The radical thing in Christianity is the consubstantiality of a man with God. This was dramatized and pressed upon the minds of men in the sublime formularies of Nicene theology. The doctrine of the Trinity is the imperishable charter of human liberty. It is the very arrogance and insolence of faith, the taunt of the confident will flinging its defiance to formal logic in the proclamation that God shall be true to Himself and Man shall be true to himself, and yet the Spirit of Order shall prevail and the Holy City shall be built. The inner logic and inevitable social consequence of unitarianism is despotism. The human spirit must get its stake in the eternal if it would win the world to civil liberty. We must have the God-man demonstrating the eternity of the Human. The Greeks achieved a shallow and conventional kind of liberty by filling their Olympus with divinities that were frivolous—and so could be laughed down. The Jews accomplished the same thing—cleared a little space for the sincerely human—by making a contract with Jehovah and holding Him strictly to it. But a real and universal social liberty was not so much as conceivable until the name of the Son of man was shrined in an equal ineffable greatness with the name of God, and not until the relation between the two was conceived of as no captious rivalry or hard bargain, but a profound and spiritual kinship which gave a man the charter of eternity in following out to the last definition the promptings of his own humanity." A passage of similar animus is the following: "The *elan* of all noble human life is the prepossessing conviction that there is an Intellect back of nature, and that this Intellect is, in its inner law, congruous with the intellect of common humanity,—is, in a word, itself human or human-like. Democracy begins with the axiom of the Incarnation—the doctrine of the humanity of God. It lays that stone as the corner stone of the civilization of the world. And it writes on the pediment of its pro-cathedral: Liberty, Equality, and Fraternity,—Liberty, because it is in the individual and not in any corporate state that its consciousness exists that can understand the consciousness of God; Equality, because privilege is the creature of corporations, and no man standing with God can deny the equal humanity of other men; Fraternity, because the consentaneousness of human wills and the issuance therefrom of a congenial and catholic law is the foregone conclusion of common sanity." The Mission of the American Spirit which this book attempts to define, is, in its closing pages, thus referred to: "The Nineteenth Century made a fetich of capital and cringed to corporations because it was afraid of the elemental facts. It ran to the State for patronage and protection as timid children huddle under their mother's skirt. Its Great Powers fought no battles—except against the weak. They sapped their

strength in building armaments as a monument to their fears. But now, out of the welter of cowardice and ineptitude, a new day breaks in repentance, to affirm the existence of the soul and the practicability of Christian civilization. The business of these times and the special mission of the American spirit is to set free the creative energies of the people, to girdle the earth with splendid and cosmopolitan cities, and to express the infinite romance of humanity." The whole of this book is quite out of the ordinary, but contains no more surprising statement than what is said concerning the Protestant Episcopal Church in the last seven pages.

Outlines of Cosmic Philosophy. By JOHN FISKE. With an Introduction by JOSIAH ROYCE. Vol. I, pp. cxlix, 277; Vol. II, pp. 411; Vol. III, pp. 373; Vol. IV, pp. 390. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $8.

The original edition of the *Cosmic Philosophy* was published in 1874. From that date down to the death of its author in the summer of 1901 it had remained without revision, although great changes had in the meanwhile come over the thought of the English-speaking peoples. In 1874 Mr. Fiske was one of the chief exponents in the United States of the evolutionary philosophy, and in particular of Mr. Spencer's formulation of it. Darwin had published the *Origin of Species* in 1859. Spencer's *First Principles* had appeared in 1862. In England John Stuart Mill had died in 1873, his death as it were occurring at the precise moment to mark the transition from the older empiricism to the new agnostico-developmental doctrines which were destined to take its place. In this country neither the biological evolution of Darwin nor the cosmical evolution of Spencer had attained the success which they were later to enjoy; over the former the battle was hotly joined, and reasonable expectations of future peace few and far to seek; of the second, Mr. Fiske was one of the most prominent advocates, not realizing himself the part which he was to play alike in the dissemination and the modification of his master's system. By 1901 many things were altered. Biological evolution had advanced from the stage of combat to that of acceptance and accommodation. Spencerian agnosticism had culminated, and then begun decidedly to lose its influence over the mind of the time; Spencerian evolutionism had done its great work in impressing development on nineteenth-century thinking, but had also commenced to pay the penalty exacted by the progress of knowledge from all systems which attempt to give a universal explanation of things from the standpoint of a single principle. Certain phases of this movement were strikingly exemplified by the development of Mr. Fiske's own thinking, especially the great endeavor to bring evolutionary principles into harmony with fundamental ethical and religious truth, or even to derive from them new support for the essential positions of moral and theistic belief. Nothing in the scholarly and careful introduction which Professor Royce has contributed to the present definitive edition of the work has

more of interest than the detailed discussion which he gives of the progress of Fiske's religious opinions from their earlier statement in the *Cosmic Philosophy* to their later and more positive formulation in the series of well-known essays commencing with the *Destiny of Man*, 1884, and ending with the Ingersoll lecture on *Life Everlasting*, posthumously published. Here the work of Professor Royce is at its best. Eschewing criticism, as excluded by the limitations of his task, he gives a lucid, masterly exposition of what Fiske really altered at this point in the Spencerian thinking, of the motives which led him to this continuous yet fundamental spiritual development, and of the real facts concerning the mooted question whether his later views had been contained in his earlier doctrine, or constituted, as most critics believed, a marked departure from the conclusions which had previously been advocated. As against the critics, Royce holds that the germs of Fiske's defense of faith were present in the early work; but against Fiske himself, that their development into the completed doctrine amounted to an essential change of position, the full import of which was not evident to its author. Other principal topics treated in the Introduction are the relation of Fiske to Spencer, together with the distinctive characteristics of the American writer's evolutionary reflection and the relations of the *Cosmic Philosophy* to later evolutionary thought. Most readers will regret that this last subject has not been discussed with greater fullness. No one would desire Professor Royce to depart from his wise decision to restrict himself to a statement of the lines along which, in view of the progress of thought, Fiske would probably have sought to revise his treatise if during his lifetime he had undertaken to prepare a new edition of the book. But a more complete treatment than it was possible to give in the few pages at the close of the Introduction of the considerations, dependent upon recent speculation and discovery, which must necessarily have weighed with him in the prosecution of this task would have increased the value of the argument. To gain this it would have been advisable, if space was limited, to sacrifice some of the more special historical inquiries. Besides the Introduction, the editor has added here and there a footnote to the text. Apart from these notes, the text is reproduced as it was written thirty years ago. The new edition is in a form worthy of the work, as well as of the high reputation of the publishers. If any criticism were in place, it would be a regret that the number of volumes was not made three, or even two.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

British Political Portraits. By JUSTIN MCCARTHY. Crown 8vo, pp. 331. New York: The Outlook Company. Price, cloth, $1.50.

These are portraits of persons who, with the exception of Lord Salisbury, are still alive and active. They are public men who have made a notable record, but whose work is not yet done—A. J. Bal-

four, Lord Rosebery, Joseph Chamberlain, John Morley, Sir William Harcourt, and others of like importance. Writing of such leaders and their work, Justin McCarthy has every advantage of personal acquaintance and close and prolonged observation. His judgments have the tone of competence and fairness. Of necessity the history of modern English politics passes in review as the arena of the activities of the celebrities here characterized. Of Balfour at his first appearance in the House of Commons, McCarthy says: "He was tall, slender, graceful, and pale, with something of an almost feminine attractiveness in his bearing, although he was as ready, resolute, and stubborn a fighter as any one of his companions in arms. He had the appearance and the ways of a thoughtful student and scholar, and one would have associated him rather with a college professor's chair than with the rough and boisterous battling of that eager, vehement, and often uproarious assembly, the House of Commons. He was a fluent and ready speaker, but never declaimed, never attempted eloquence, and seldom raised his clear and musical voice much above the conversational pitch." Balfour does not debate for the sake of debating. He does not share that joy in strife which men like Palmerston, Disraeli, and Gladstone manifested. His shy and shrinking nature undertakes public speech only under a sense of duty. "There are some men," says McCarthy, "gifted with a genius for eloquent speech, who have no inclination for debate. John Bright said he would never make a speech unless duty imposed it. Yet Bright was a born orator, the greatest Parliamentary orator I have heard in England, not even excepting Gladstone. Another man who shrank from public speaking, though he had to spend most of his manhood life making speeches inside and outside of the House of Commons, was Parnell. He never would have made a speech if he could have avoided it; he even felt a nervous dislike to the mere putting of a question in the House." Of Balfour's books, *The Foundations of Belief*, etc., McCarthy says that "the world did not take them very seriously, but, for the most part, regarded them as the attempts of a clever young man to show how much more clever he was than the ordinary run of believing mortals." Two public leaders most unlike are thus contrasted: "Balfour is an aristocrat of aristocrats; Chamberlain is essentially of the middle class—even the lower middle class. Balfour is a constant reader and student of many literatures; Chamberlain, to put it mildly, is not a bookworm. Balfour loves open-air sports and is a votary of athleticism; Chamberlain never takes any exercise, not even walking exercise, when he can possibly avoid the trouble. Balfour is by nature a modest and retiring man; Chamberlain is always 'Pushful Joe.'" Lord Salisbury is described as "the most interesting and picturesque figure in the British Parliament since Gladstone." In his early days in the House of Commons he was referred to by Disraeli as "a master of flouts and jeers." He was a brilliant speaker, thought-

ful and statesmanlike as well as brilliant; a maker of happy phrases, who yet convinced his hearers by sheer intellectual force of argument. In his young manhood, after graduating from Oxford, he went to Australia and actually worked as a digger in the gold mines. McCarthy thinks Salisbury might have been a really great Prime Minister, if there had not been in him too much of the thinker, the scholar, and the recluse to permit of his being a thoroughly effective leader of those who had to acknowledge his command. He had a bad memory for faces and names, took no delight in social life, and made no effort to conciliate men. Lord Salisbury was as well known to the general public as Mr. Gladstone. "He was a frequent walker in St. James Park and other places of common resort; and everybody knew the tall, broad, stooping figure, with the thick head of hair, bent brows, and careless, shabby costume. No statesman could be more indifferent to the dictates of fashion as regards dress and deportment. He was one of the worst-dressed men in respectable circles in London. In this he was a contrast to Disraeli, who, to the end of life, showed in his dress the instincts and vanity of a dandy." McCarthy says: "Great political orators seem to have passed out of existence. Our last great English orator died at Hawarden a few years ago. We have, however, some brilliant and powerful Parliamentary debaters, foremost among whom is Lord Rosebery; who is also, for great ceremonial occasions, our very foremost speaker. Rosebery has been a darling favorite of fortune. From his birth all advantages have been showered upon him, and his public career has been proportionate. He has held various administrative offices; been twice Foreign Secretary and twice Chairman of the London County Council; Prime Minister and leader of the Liberal Party; President of the Social Science Congress; Lord Rector of two great universities. Yet the public feeling is that he has yet to do his greatest work." When Joseph Chamberlain, who now fills the public eye, first appeared in the House of Commons as democratic member for Birmingham the Tories in the House were apprehensive. The tone of his printed political speeches had made them expect to see a wild Republican, a rough and shaggy man, of uncouth appearance, and thunderous voice. Judge their surprise when a pale, slender, delicate-looking, closely shaven person, neatly dressed, with hair smoothly brushed, and wearing one dainty eyeglass constantly fixed in his eye, rose to address the House. "Looks like a ladies' doctor," muttered one stout Tory. "Seems like a head clerk at a West End draper's," commented another. The speech was delivered in a clear voice, with quietly modulated tones, and with no sign of the mob-orator. The Tories felt at once that a man of great ability, gifted with remarkable capacity for argument, and likely to hold his own against the strongest, had arrived in the House. A chief figure in English public life to-day is John Morley. Much interest is felt in the Life of Gladstone which he is writing. For that work

he has extraordnary gifts, especially he is a master of lucid and vigorous prose, but one wonders how Morley, who was once an aggressive agnostic and an associate of Positivists like Richard Congreve and Frederic Harrison, will deal with the religious side of Gladstone. That dealing may be expected to reveal something of the present views of John Morley himself. Morley is a rare combination of philosophical thinker, vivid biographer, Parliamentary debater, and practical administrator. He has already written masterful biographies of Cobden, Burke, Voltaire, and Rousseau. One of the most striking and forcible figures in England to-day is John Burns, the ablest representative of the working class which is becoming so strong a power in the organization of political and industrial life in Great Britain. He was born in poverty and his school days ended before he was ten years old, when he was set to earn his living in a candle factory. When he was twenty-one he went to Africa as engineer on an English steamer on the river Niger. There his adherence to total abstinence gained him the sobriquet of "Coffee-pot Burns." What other workmen spent in drink and dissipation he saved up. And when he left Africa his savings were enough to give him a tour of several months through Europe, which enlarged his knowledge, expanded his mental horizon, and gave him new ambitions. Settling down to work as an engineer in England he grew restless at seeing the workingmen "like dumb driven cattle," and felt willing to be "a hero in the strife" which might set them free. He became a political agitator for the rights of the working class. His powerful voice was heard by vast multitudes at open-air meetings in Hyde Park and Trafalgar Square. He was no ranting declaimer, but a man of rugged and incisive sense who argued his case with reason, intelligence, and common sense. In the course of time John Burns became a member of the House of Commons as the representative of his class, and England was compelled to give attention to their grievances and demands. He has commanded the respect, and even the admiration, of the House. He is a strong fighter for his principles and his cause, but there is no roughness in his manners, and his smile is sweet and winning. He is strong and wiry physically as well as mentally. He has been seen to take up in his arms a big elderly man, who had fainted in the crush of a public meeting, and carry him off to a quiet spot, with the ease and tenderness of a mother carrying her child. He is a useful and hard-working member of Parliamentary committees, and his Battersea constituents regard him with proud confidence as the most distinguished and influential champion and leader of the working class. James Bryce is universally recognized as an illuminating intellectual force in the House of Commons, indeed one of its most valuable instructors, altogether its best-read and most scholarly man. He is known everywhere by his great historical work, *The Holy Roman Empire*, and his other book, *The American Commonwealth*, which ranks with De Tocqueville's

Democracy in America. When James Bryce rises to speak in the House, the news goes out through lobbies and smoking room, "Bryce is on his legs;" and men of all parties are heard to say, "Bryce is up—I must go in and hear what he has to say." All men know that he will tell them something they did not know before, or will put the case in some new and significant light. With all his knowledge he is never overbearing and oppressive, but attentive and deferential to others, seeming to share with Gladstone the belief that every man, however moderate his intellectual qualifications, has something to tell which the wisest may profit by listening to. The most amusing speaker in the House of Commons is Henry Labouchere, proprietor and editor of that sprightliest and most independent of weeklies, *Truth.* No other important journal in the world is so completely the organ of so extraordinary or so influential a personality. Probably his keenest delight in life is the exposing of charlatans and shams. His paper is well named; it declares unflinchingly and mercilessly the Truth as Labouchere finds and feels it. Whoever studies Mr. McCarthy's *British Political Portraits* will have a somewhat comprehensive view of the public and Parliamentary life of contemporary England.

Life of Isabella Thoburn. By Bishop JAMES M. THOBURN. 12mo, pp. 373. Cincinnati: Jennings & Pye. New York: Eaton & Mains. Price, cloth, $1.25.

Never was the gist of a notable life put in a few choice words that so admirably told the whole story more completely than the striking sentence from the pen of Bishop Moore on the front page of the *Life of Isabella Thoburn.* He writes: "Isabella Thoburn stood for a host bannered and resistless. She filled the eye of our young womanhood; she was the pick and flower of our chivalry. She united in herself the limitless receptivity of Mary with Martha's ceaseless activity. She made godliness plain to the aged and attractive to the young. She illustrated the whole circle of Christian virtues. Speak of woman's work and the saintly form of Isabella Thoburn rises to thought, aureoled in love. Her life glorified the missionary work; her death enshrines it in the Church's heart forever." With so noble a foreword one looks eagerly to see what manner of woman this is whose life is chronicled by Bishop J. M. Thoburn, her brother. The volume of 373 pages 16mo tells in "meager outline" the remarkable story. Two notable things stand out in this story—Miss Thoburn's close relation to the beginnings of two great movements that are practically transforming the plans and methods of the Christian Church and are setting free for the service of the human family in new and larger ways all the wealth of faculty that lies in womanhood. These two movements in each of which she was a pioneer were the beginning by the Woman's Foreign Missionary Society of woman's work for women in foreign lands, and the "deaconess movement," whereby women are definitely trained, enrolled, and set to work as a distinct and recognized part of the

Church's forces in the service of mankind along all lines of remedial and cultured ministry in all lands. In the former movement she was one of the two first unmarried women sent to the foreign mission field in India, and in the sending of her there was practically forced into existence a society of women for the support of unmarried women in foreign lands. She was also a very great help in the early days of the "deaconess movement," bringing the prestige of her Indian leadership and her balanced mind with well-digested opinions to bear upon its difficulties. In telling the story of her missionary life abroad Bishop Thoburn gives the reader such an insight into the actual work of the mission field, such a picture of its lights and its shades, and, above all, so clear a statement of the social conditions that call distinctively for woman's work as make the volume, beyond any we have seen, a necessity to anyone who would understand the basal facts of woman's mission to the heathen world. Trained through a wider range than most women, Miss Thoburn was teaching in Ohio when her brother wrote her from India describing the difficulties of heathen womanhood, and suggesting that only the thorough training of a number of picked girls could ever introduce a change in Hindu society. "The letter closed with the question, written thoughtlessly, 'How would you like to come and take charge of such a school if we decide to make the attempt?' By the first steamer that could bring a reply came the ready and swift response that she would come as soon as a way was opened for her to do so." That in the opening of this "way" Providence would thrust into existence a great organization which is now one of the mighty evangelizing agencies of the Church was not then in the mind of either of these correspondents. But so it ever is in the inner history of the Church. What a few seeing souls, moved upon by the Spirit of God, faintly discern as a coming beam of light across unexplored and untraveled territory to-day is to-morrow the well-marked and lighted path for myriads of feet. In India the range of Miss Thoburn's activities and her perfect response to the varying needs of each day take one into the intimacy of a large, hospitable nature so placed as to find abundant room for its fullest development. What a seer she was! How easily and how accurately she looked into the heart of social problems and various conditions so utterly unlike any with which she had been acquainted! And how skillfully she used her resources of strength and means and influence to meet the needs she saw. Her strength lay particularly in her keen power of analysis. She saw straight, and saw to the bottom. And when she saw she immediately got to work to right the wrong basally and to build a future which should not hold the fundamental defects of the past. She was not a radical—she was certainly not a conservative. She saw the facts, and when time-honored ways called for mending she immediately tried to mend them. And when time-honored ways for mending the evil did not mend she did not hesitate to change them. That a

thing or a method was old or new had nothing to do with her use of it. The only question with her was, "Will it work?" She never obtruded the fact of newness of method, but went steadily along. Thus she may be said to have created in North India the movement for the higher education of Hindu women. And hers was the first "Woman's Christian College" in all Asia. And again, later, she was the mother of the deaconess order in that far land. A woman of widely hospitable nature, in her European, Eurasian, Moslem, and Hindu alike found friend and adviser. And in her the teacher met the earnest evangelist, and the saint with a touch of mystic enthusiasm was mingled with the hard-headed woman of affairs. And with it all she was so unpretending, so kindly and genial, so free from any affectation, so genuine and so simple in her ways, the poorest and the humblest were happy in her company and the most cultivated found her worth while. In her Lal Bogh Home which housed her college hung a motto, "This house for God"—that was the key to it all. The closing chapter of the book is by Miss Lilanati Singh, a pupil and afterward a fellow-teacher. The chapter breathes the fragrance of a great love and a deep devotion. Happy the teacher and rare who can thus grip the heart of a scholar. And how saintly the influence of the teacher let Miss Singh testify: "How can I tell the story of her beautiful, perfect life as I have seen it these ten years. Again and again the thought would come to me that, just as Jesus came to show us the Father, she had come to show us Jesus." One closes this book with a strange stir of heart. You have journeyed in loving companionship with a strong, fragrant soul. That the life was lived in that weird, romantic East which ever sets one dreaming, and that its story is written by the firm, sure hand of a brother who shared her life and was beyond all others her fellow-missionary, gives this book intense interest. We commend it earnestly to all Christian men and women as a spiritual tonic, and as a window into the heart of great movements that affect mightily our day.

MISCELLANEOUS.

The Emphasized Bible. A new Translation designed to set forth the exact Meaning, the proper Terminology, and the graphic Style of the Sacred Originals; arranged to show at a glance Narrative, Speech, Parallelism, and Logical Analysis, also to enable the student readily to distinguish the several divine names; and emphasized throughout after the idioms of the Hebrew and Greek tongues, with expository introduction, select references, and Appendices of Notes. This Version has been adjusted, in the Old Testament, to the newly revised Massoretico-Critical text (or assured emendations) of Dr. Ginsburg; and, in the New Testament, to the critical text ("formed exclusively on documentary evidence") of Drs. Westcott and Hort. By JOSEPH BRYANT ROTHERHAM, Translator of the "New Testament Critically Emphasized." Volume I, Genesis-Ruth; Volume II, 1 Samuel-Psalms; Volume III, Proverbs-Malachi. Large 8vo, pp. 920. New York: Fleming H. Revell Company. Price, cloth, $2 per volume.

We have presented this title entire, just as the author has written it and the publisher printed it in the front of each volume. It is

surely comprehensive. It makes a preface unnecessary, a table of contents needless, and an index uncalled for. The book is as quaint, curious, and old-fashioned as its title. Its production cost immense labor—that is evident on the first glance, and is increasingly clear as one turns page after page. It is sad to have to say that it is wasted labor and misdirected industry. Here is a new translation of the Old Testament. There is always need for another translation of the Old Testament, for no man and no company of men have ever yet sounded all its depths, nor been able to set all its musical numbers into the measures of English speech. But when a new translation is made it must be made only by a man who knows the former translations and who knows the *progress which has been made in biblical philology and lexicography since these translations were produced.* Now, Mr. Rotherham knows the former translations, but his knowledge does not extend to and embrace modern progress in biblical science. His authorities are scanty and meager in the extreme. He follows Ginsburg's text of the Hebrew Bible and his introduction, and follows them with an amazing devotion. He has used only one modern Hebrew Grammar (Davidson's) and knows only the old Davies version of the Gesenius Grammar and nothing of the great grammars of Stade and König in German. For dictionaries he has used the Oxford Gesenius (edited by Brown, Driver, and Briggs) as far as published, and the antiquated edition of Tregelles. He knows nothing of the new German Gesenius or of the Siegfried and Stade. In respect of commentators he is still worse off, for we can find cited no other commentaries than the expository books of George Adam Smith. Delitzsch, Dillmann, and Driver are unknown or unused, and the long line of the great critical commentaries in German and even in French are unexplored. Ginsburg's Hebrew Text is good, but ought in no wise to be followed blindly, as Rotherham would have learned had he been able, or willing, to learn from Kautzsch, Kittel, Nowack, and others who have proved and tested his work. In short, the translation does not meet the requirements of modern scholarship. As to its *emphasizing*, we need only say that the whole process is misleading or worthless. The Hebrew language has indeed means to indicate emphasis, but the Hebrew Bible is not therefore a plain bespattered with rocks of emphasis. Rotherham has simply turned the plain letter of Scripture into a sea of diacritical marks. The people who need all this instruction in finding the emphatic words would never take the time or care to understand and utilize such volumes as these. The rest have no need for such crutches.

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